

Free Reformed Synod looks at worldly influence

by Rev. P. VanderMeyden

Rev. VanderMeyden serves the Free Reformed Church at Vineland, Ont. and was clerk of this year's synod.

The Free Reformed Church of North America is a relatively small and young denomination. About 3,000 souls make up the membership of its 12 congregations in Canada and the United States. Most of these were instituted in the time of the immigration wave from the Netherlands in the early 1950s. Though the denomination is composed of members from different Reformed backgrounds it traces its history back to the Secession of 1834 via the "Christelijke Gereformeerde Kerken" in the Netherlands. In a recent pamphlet entitled "What is Free Reformed?" Rev. C. Pronk, the denomination's radio pastor, wrote: "Our churches have their roots in Reformed churches whose people have a tradition closely related to English Puritanism."

Synod 1979 was preceded by a prayer service conducted by Rev. P. DenButter. In an inspiring message based on Isaiah 64:1 delegates and others gathered in the Ancaster church building were forcefully reminded of the need to join the prophet in a prayer for revival.

Synod met on August 29 and 30. One

of the highlights of this year's meeting was the presence of two delegates from the "Christelijk Gereformeerde Kerken." Rev. K. Boersma, chairman of the last Christelijk Gereformeerde Kerk Synod (Hoogeveen 1977), conveyed greetings. He and Prof. J.P. Versteeg also came to explain the decision of the C.G.K. to adopt "fellowship in principle" with the Christian Reformed Churches since Free Reformed delegates had expressed that the denomination regretted this decision. When this explanation was given on the second day of Synod it was much appreciated. However, Synod declared, for the same reasons given at the 1977 Synod, that it still regrets that this fellowship has been adopted.

The reports from various denominational committees revealed that their activity was not without fruit. Denominational publications have been issued, contact with youth has been maintained and evangelism has been increasingly promoted. It was encouraging to hear that the denominational broadcast has been expanded by the addition of a Buffalo station (WDCX - 99.5 FM). This station will send the "Banner of Truth" message out every Sunday at 8:45 a.m. to listeners in the Niagara Peninsula and western New York.

Another point of interest is that the meeting approved an overture recommending to the churches for sponsorship the Netherlands based "Kom Over en Help" organization which offers help to persecuted Christians in Communist countries. This organization was felt to be most in keeping with the Reformed perspective.

The Committee on Education issued a challenging report centering around Art. 54 of our Church Order. The report is like a pastoral arrow aimed at the denominational conscience. The consistory will discuss this report in order to give their response to it.

The deputies for the training of ministers reported that student T. Joannides has completed his assigned studies at the seminary of the Protestant Reformed Churches and in the next three months he will be doing some additional studying under the supervision of Rev. P. DenButter. Whether he will be going into mission work or into the pastoral ministry remains indefinite as yet.

Adoption of an English translation of the "Openlijke Verklaring" prepared by the Church Order committee marked the last step in the ten year transition in the language of Synodical procedures from Dutch to English. It was appreciated that the delegates from the

Netherlands, by accommodating themselves to this change, are helping outgrow this symptom of being a so-called "immigrant church."

The Mission Committee reported that two deputies are scheduled to visit the mission field in South Africa this fall. Rev. Rebel is labouring there on behalf of the denomination. They will discuss, among other things, ways of expanding the work among the Ndebele people.

Concern was expressed last year about the growing influence of worldliness in the denomination. In response to this the committee on Ethical Matters presented a pastoral letter which was approved and will be published for distribution by the consistories.

Other matters of mutual concern or requiring synodical advice were treated. Some were difficult and even somewhat disheartening while other things gave reasons for encouragement and thankfulness. Though one often leaves a synod meeting with mixed feelings this one again emphasized the importance of mutual consultation and fellowship among the churches of our Lord. It is our prayer that the King of the church may "establish the works of our hands" to the furtherance of his Kingdom and that we may meet again in St. Thomas, Ontario in 1980.

In memory of a dear father

How vividly and clear at times I see and do recall
Those hands. Portraying many a mark, their lines,
Their very form as fashioned, seemingly so strong to all,
And of a special love of life they also showed the signs.

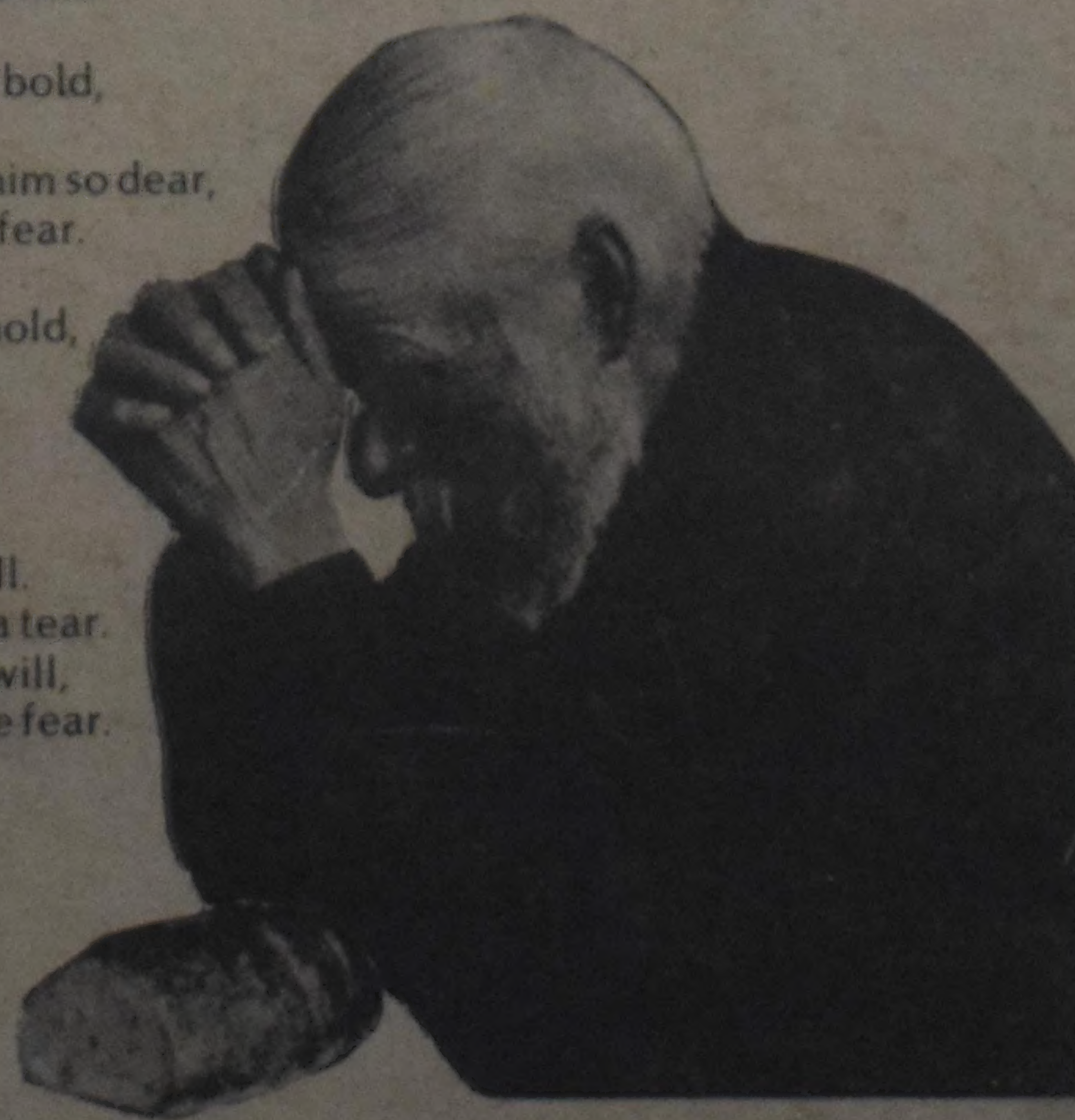
Those laboring hands, so willing, they did not know of rest.
The hand and calloused fingers, in prayer to God entwined.
That picture showed his childlike faith, the very best.
While helping the weary and wayward the way back to find.

Those hands were not adorned with an earthly beauty bold,
On one of his fingers he wore a ring of tattered gold.
Those strong hands often held the trembling ones, to him so dear,
With a caress, a stroke of his hand, he wiped away the fear.

Those hands were called, no longer his loved ones to hold,
When the Lord called him home, with Him there to be.
A last touch. A whisper: "His hands now feel cold"
Those beloved hands were put to rest as we could see.

Oh, how those hands do come back in our memory still.
Recalling their very touch, in vision that is blurred by a tear.
How great Oh Lord, we know your kindness and your will,
And feel your hands, that lead us on and take away the fear.

Mrs. Freda Van Dyke
Cambridge, Ont.



Viewpoint

Have we forgotten the hungry already?

A year ago, thousands of families who belonged to the Christian Reformed Church in Canada and the United States "celebrated" a day of prayer and fasting. It came at the urging of Synod in June 1978. That Synod adopted a Declaration on World Hunger, the result of the work by the Task Force on World Hunger.

Out of that study came an abundance of material for study purposes and out of that, too, came the denominational day of prayer and fasting which is supposed to be an annual event on the first Sunday in November.

The denomination was excited about World Hunger last year. The study book was used by several groups within the churches and it attempted to make you and I aware of the problem of hunger, starvation and death in the world.

I don't know about you, but I have heard very little about world hunger this year. The denomination, the ministers, the deacons did a commendable job last year in preparing the congregations for the upcoming day of prayer and fasting. *Calvinist Contact* attempted to do its share by publishing articles on world hunger, based on the task force's report.

Presumably each church has "hunger co-ordinators," appointed last year to stir up the congregation and to make church members constantly aware of the problem of world hunger. As we look at the churches around us within the denomination we see very little of this "stirring up" this year.

The denominational agencies such as World Missions and World Relief (CRWRC) did their part by selecting a "hungry nation" as a target for a combined word-deed ministry. Sierra Leone on the west coast of Africa was chosen a number of months ago.

How do we respond to world hunger? You heard it all last year but we will refresh your memory again. The Task Force on World Hunger came up with an ambitious plan... and a very organized one. The Christian Reformed Church adopted a formal declaration of response. The denominational agencies also did their part in coming up with a comprehensive plan of action which included the selection of Sierra Leone as the "hungry country."

There were also plans for the creation of a special Hunger Fund to finance the word-deed ministry in Sierra Leone. How was that to be funded? Members of each church were asked to give one per cent of their income towards the alleviation of hunger, without a decrease in their contributions to other church work.

The average income for a family in Canada, according to the recently released Statistics Canada information, is \$23,000 annually. Each family, therefore, should set aside about \$230 each year — in addition to their regular giving to church and school — which would go into this Hunger Fund and then eventually find its way into the mouths and hearts of the residents of Sierra Leone. Perhaps

our deacons could do a bit more to re-emphasize this annual giving.

The first Sunday of each November will be a denominational day of prayer and fasting. Many churches and families tried it last year. Prayers seemed to flow easily but the fasting part proved to be much more difficult to implement. I know of several older members of our churches who refused to fast. "We have experienced hunger during the (Second World) War and we don't ever want to experience that again," was their response.

The Task Force on World Hunger further recommended last year that "conferences and workshops be held in each classis, sponsored by the CRWRC to further discuss this problem on a local level." That was indeed done... last year. I have grave doubts whether even a handful of classes conducted conferences and workshops this year dealing with hunger.

Finally, and perhaps most significantly, members of each congregation are encouraged (by the Task Force) to "look at their own lifestyles and to change their ways of living in terms of eating habits, materialism and energy conservation."

World hunger. From 12,000 to 20,000 men, women and children die of starvation each day around the world. (Parents of little children might like to explain the word "starvation" to them.)

Last winter, many of us became more aware of the hunger problem in this world of ours. We purchased study

books, we attempted to fast for a day, some among us even sold their big houses in favor of smaller, functional ones.

The denominational day of prayer and fasting on November 4 consists of only one day of reflection. I hope that the churches, under the guidance of the ministers and deacons, reacquaint the congregation with those recommendations of the Task Force on World Hunger.

It was not a "one shot deal." Simply because we looked at world hunger last year, we have not completed that task. It requires a constant awareness, a daily look at our own lives. It is hard for you and I to do on our own and perhaps that is why we must be reminded now and then by our officebearers and by our church organizations that this ought to be done.

Hunger awareness is not a pleasant topic for conversation. It threatens us, it makes us feel guilty and so helpless. While we wallow in relative riches, 20,000 people die each day because they lack bread. Suppose for just a moment that the Reformed denominations as they exist in Canada constituted the hungry people of the world. Suppose that "we" were "them." All of us Reformed Christians who have our roots in the Calvinistic tradition would be wiped out in just four days... five days at the most.

Have we forgotten the hungry of this world so soon?

Keith Knight

Islam: The Koran (Qur'an)

by Johan D. Tangelder

DATELINE: THE WORLD

Islam is the newest of the world's major religions. Followers of Islam, or Muslims (the word in Arabic means "one who submits"), revere Muhammed (570 - 632 A.D.) as the greatest prophet who ever lived. Muhammed did claim for himself not merely that he was the last of them that there ever was to be. Muhammed claimed that he received revelations from God. He said in the month of Ramadan in the year 610, in the fateful "Night of Power," that he saw a vision and heard a voice. Tradition says that the Archangel Gabriel acted as God's agent in the revelations. Gabriel commanded Muhammed:

Recite: In the name of the Lord who createth,
Createth man from a clot.
Recite: And thy Lord is the Most Bounteous,
Who teacheth by the pen,
Teacheth man that which he knew not.

Thus was revealed the first fragment of the Koran (the "Reading" or "Recitation"). And after the initial revelation, Muhammed eagerly awaited further visitations from Gabriel. When more than two years passed without further revelation, he despaired. A ninth-century biographer writes that "he seriously considered... hurling himself down to the abyss from either Mount Hira or Mount Thabir. Just as he was about... to jump... he heard a heavenly voice... and beheld Gabriel, seated upon a throne set between heaven and earth, who said: Muhammed Thou art the messenger of God and I am Gabriel. From that moment onward, the Prophet... never

again faltered... Revelations thereafter steadily increased.

In Islam the Koran, the written revelation, is central. It is a book that has come from "the Lord of the worlds." Allah, the God of Islam, remains hidden until the day of judgment. In Islam there is no incarnation. In Christianity, the Word became flesh (John 1:1-14).

Islam has always acknowledged Jesus Christ as one of the greatest prophets. He too revealed Allah's will in a very special way and must therefore be greatly honoured. But he is not the Saviour of mankind. He was a great miracle worker, but the Koran depicts him as expressly disclaiming deity and emphatically denies that he ever died on the cross.

Islam claims that Muhammed has no higher prestige than that of a prophet. Yet obedience to God and obedience to the prophet are inseparably linked together in the Koran; "He who obeys the prophet, obeys God." Islam, as a religion, is devoted to the person Muhammed and his ideology.

The Koran is smaller than the New Testament. It has 114 chapters with strange titles. It has no chronological order and it follows no sequence. The chapters are arranged according to length. The Koran contains stories that go back to Abraham and the patriarchs and speaks of some unknown Arabic prophets and leaders, of Jesus Christ, Moses and Solomon. Obedience to laws is stressed. The Koran urges a moral response to the laws revealed by Allah, foretells the day of judgment, and vividly depicts the tortures of the damned and the delights of a very sensual paradise.

The origin of the teachings of Muhammed has been a subject of much debate. Some scholars argue in favour of a predominantly Jewish background to Muhammed's teaching, others emphasize the Christian influence, especially in respect to the doctrine of the last judgment, which they claim is a very prominent doctrine in Muhammed's revelations.

Muhammed seems to have had a very superficial, and in part wholly erroneous knowledge of Christianity. Most scholars agree that his knowledge of Jewish and Christian teachings was come by orally and by personal observation. He also derived many stories from Jewish folklore. The Koran is a mixture of the New and Old

religious traditions of the Arabs. It has many historical inaccuracies and superstitious ideas. The Koran has been supplemented by numerous writings of the traditions of Islam. These writings adapted this Arabian religion to other peoples.

The Koran teaches salvation through obedience to the laws of Allah. Islam is not a religion of redemption as the Koran doesn't speak of atonement through a sacrificial offer. Jesus said: "For even the Son of Man did not come to be served, but to serve, and to give his life a ransom for many" (Mark 10: 45). Muhammed taught obedience to Allah and in this way win his good pleasure and a reward in paradise.

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LETTERS

There is historical justification for Israel

Dear Sir:

Rev. J. De Jong wrote a letter concerning some statements which appeared in my review on the book: *Arabs, Christians and Jews* by Hefley. I will answer those questions gladly with the presumption that he seeks clarification rather than discussion on the questions he raises.

First, Rev. De Jong interprets the term "anti-Jewish" to mean: "to be less uncritical of the state of Israel and in part at least side with the Arab view of things." Do I ever agree with the truth of his "definition;" he must have noticed that from the rest of the review. However, I did not mean by "anti-Jewish" to be less uncritical, but in this context I refer to anti-Jewish sentiments whereby Jews and the state of Israel are put a-priori under suspicion, as the writers of this book do.

I mean to say that, while pre-mill evangelicals may applaud the present state of Israel unconditionally since they consider it fulfilment of prophecy, a-mills do not have to react by deliberately ignoring or even denying the right of existence of the state of Israel. When we hold to our Reformed outlook on affirming and acknowledging God's sovereignty also with reference to the Jewish presence in Israel, we will be spared falling into the trap of either uncritically praising the state of Israel, or of writing the Jews off as God's chosen people about whom a

mystery exists and in whom God still has a special interest. (See Romans 11: 2, 25, 26, 28 and 29) We know from the history of the Jews what demonic, disastrous results this last attitude has had with holocaust proportions.

His second question is actually a series of questions. Rev. De Jong wonders about the right of the existence of the state of Israel in lieu of my remark that "Dutch Calvinists are ardent supporters of the state of Israel." His question is: Why? Is it on religious and biblical grounds or on Zionist claims?

Again my intention as book reviewer was simply to point out the fact that indeed Calvinism, which is by and large a-mill, did not fall into the trap of (subconsciously perhaps) promoting anti-Jewish attitudes (sometimes also called anti-semitism), as the Roman Catholic Church did before Vatican Council II, and the Lutheran churches before the Second World War. I only wanted to say; while we cannot share the pre-mills' theological reasons for the existence of the state of Israel, we do not have to foster the opposite: disdain for the Jews and their land as the writers did.

It is laudable therefore that Dutch Calvinists do not support the state of Israel on biblicistic grounds but, if you must coin it, on religious grounds which soil is the Bible. In our Reformed circles we

mean by "religious" a total world and life view carried out in life from the vantage point of God's redemption in Jesus Christ as revealed in his Word. Dutch Calvinists have taken serious note of the persistent persecutions of the Jews throughout the ages and understand that those high pressures have forced them to consider settling in the country of their fathers if that would be at all justifiably possible. Add to this the conviction that "God has not rejected his people who he foreknew," and that "the gifts and the call of God are irrevocable" (Romans 11: 2) also their leaving the mystery of the hardening and the salvation of the Jews to God's sovereign workings in history (Romans 11: 25, 26). Bring both together and you will grasp that the Dutch Calvinists have in Old Testament prophetic fashion (Amos) insisted on justice for the truly helpless and pariahs of society — even the more so since it concerns people God still has a special place in his heart for. In this sense then I feel that Dutch Calvinists support Israel on Biblical-religious grounds (See James 1: 27 for a definition of religion).

De Jong's question is: "Is the existence of the state of Israel historically justifiable? We must let history speak. The Roman presence in Israel, even after the destruction of the temple in 70 AD is not justifiable on historical grounds as

Reformed Christians interpret history: the Romans were usurpers. True, God may have punished Israel for their disobedience through them, but so he did by means of the Chaldeans and Babylonians, earlier, and . . . promptly punished them for invasion of Israel. (e.g. Habbakkuk) The Muslim conquests of Israel, the Persian invasion and the Crusaders in the Middle Ages were foreign invaders. So was the Turkish-Ottoman rule and, in a way, the British mandate of Palestine.

In addition, the Jewish presence in the land of Israel was great as they owned much land which they bought at exorbitant prices and worked at the risk and cost of many lives. Jews have always lived in Israel in spite of deliberate pogroms and massacres. At the time of partition (1948) they were officially called Palestinians together with Arabs who lived there.

Still the question then: What about being fair and just to the Arabs who lived in Israel after 1948? Are they treated justly? I have no question about it that aberrations have taken place — like the Canadians have at times maltreated the Germans, the Dutch the Indonesians, the Americans the Vietnamese, and we the Indians in our own country. However, what counts here is a deliberate overall attitude and policy. In 1948 the Arabs who lived in Israel were offered full Israeli citizenship

and all the rights and privileges which come with it. Sad to say many left under pressure of Arab states which insisted that they would return after the Jews would "have been driven into the sea." Many have become the Palestinian refugees.

The Jews have not displaced the Arabs in "Palestine." They offer them total equality in Israel, while Arabs throughout history have denied Jews the right to even live among them, both in former "Palestine" and in Arab countries. "Zionism" is not a racist movement. You must read some books on "Zionism" and its origin to realize the desperate situation which lead to the decision for self-preservation. The Jews also have a right to ask for acceptance as equals in Arab countries. However, in most such countries they are still virtually prisoners (Damascus) and are discriminated against. This again affirms that there is historical justification for the existence of the state of Israel. I believe it is time that we as Calvinists on this side of the ocean begin a serious, intensive and extensive study of God's ways with Israel with open minds and hearts on a religious-biblical basis.

Rev. Peter Sluys
Salmon Arm, B.C.

Ground-breaking on Sunday

Dear Sir:

re: Lezers schrijven: Wat gebeurt er met de Zondag, by A. Voskamp.

We would be most appreciative if you would assure Mr. Voskamp and all your other readers who echo his concern about our ground-breaking ceremonies being held on Sunday, that no actual work took place at those ceremonies, nor is any work being presently done on the building on Sunday. We, with all our brothers and sisters in the Christian Reformed Church, believe that we must keep the Sabbath holy.

As a matter of fact, the ground-breaking ceremonies were very appropriately held on Sunday. The entire worship

service was a service of praise and thanksgiving to God for providing this land. And now as God's people were ready to begin the building program, we dedicated the entire project to the Lord by turning the first spade of ground in a ceremony of praise and dedication to God. That and the morning worship service together was a spiritual experience our congregation will not soon forget.

We trust the brother's "pain" will be short-lived, and that he and all our brothers and sisters in Canada will join us in Windsor in praising God that he is growing his Church here.

The Consistory,
Ambassador Chr. Ref. Church,
Windsor, Ont.

Compassion sends aid to hurricane victims

Compassion International recently shipped \$40,000 worth of rice to the Dominican Republic and Haiti to help feed the victims left homeless and hungry in the wake of Hurricanes David and Frederick.

Compassion International is the relief and development agency of Compassion, Inc., a child-care organization that sponsors 46,000 needy children in 26 countries, primarily through individuals who support a particular child. Several thousands of these children live in the two Caribbean countries hard hit by the recent storms.

The 125 tons of rice will be split equally between the two countries and will be distributed by Christian missionaries already working in those countries. The rice will be shipped free of charge by Puerto Rico Management, Inc. In explaining the emergency shipment, Donald J. Smith, director of Compassion International, said: "The damage from the two hurricanes was more extensive in the northern part of Haiti than we had assessed earlier. Many children and their families lost

everything to the storms, including this year's crop. They are in desperate need of food."

Marcelyn Dawson, Compassion's program director in the Dominican Republic, has bought food in the last week on behalf of Compassion from the government's storehouses and distributed it to the families she can reach by car. But, the supplies are now running low, she says: "The biggest crisis will come in two or three months when the food supplies are exhausted," she said. "There could be widespread hunger then."

Dawson said she had received no reports of deaths among the more than 2,500 Compassion-sponsored children in the Dominican Republic, but said she would not be able to give a complete report for several weeks. She credited the low number of casualties to the government's evacuation of the people to shelters the day before the storm hit.

Devastation from Hurricane David was particularly awesome in the northwest part of the Dominican Republic, she said, as high winds lifted even hurricane-proof cement roofs.

Rescue teams are still find-

ing families stranded in remote areas, Dawson said. Access by car has been almost impossible because of road damage from flash flooding. Communication by phone or mail is still sporadic.

Dawson said many children and adults are suffering from diarrhea, an ailment that has reached epidemic proportions as a result of drinking contaminated water. Exposure to the rain and moisture has also resulted in a rash of chest diseases, Dawson said.

"I found one family of six huddled in the mud under a small portion of their roof that was left intact," Dawson said. "For many, their biggest need now is a roof over their heads."

Dawson and volunteers are helping to rebuild homes leveled by the storm and are aiding the children and their families in any way possible.

Individuals or churches wishing to aid the victims in Haiti and the Dominican Republic may contact Donald J. Smith, Compassion International, 7774 West Irving Park Road, Chicago, Illinois, 60634.

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Baldwin Verstraete

(collect)

Dirk Maat

Church Page

The state of affairs at Mkar

We received the following communication from Fred and Hazel Veenstra at the Mkar Christian Hospital in Nigeria:

Dear Congregation in Edmonton:

A few days ago we received news from Mr. Schultze at C.R.W.M. that your congregation had decided to contribute to our support. Welcome to the team! It may sound strange but that's really what it is, a team.

Out here on the field we are various members putting out to get a job done. Last night's events serve as a perfect example. I wasn't on call, but was asked by a colleague to help repair a torn urethra in a male. They knew what had to be done but had never operated on a bladder before, whereas I had. So we combined our

knowledge to get the job done. And so it goes on. Usually it's not so dramatically apparent as last night but it's a teamwork nonetheless.

Possibly the most difficult part of this is to keep ready channels of communication open and available. We are very busy out here, medically, at home, in my garden, working on our marriages and supporting each other. Letters tend to get lost in the shuffle of time. Well, I know that you are all experiencing the same problems. Yet I hope and pray the Lord may give us all some time as a priority to communicate support for each other's faith and spiritual growth. That, after all, is where it's really at in our lives on earth.

Every day again I transgress that awareness as a case, or an administrative puzzle or some equipment failure angers me and I forget what God has called us to be. So I hope this may be the first of many letters;

perhaps not on a high volume, but at least on a regular basis.

Let me introduce ourselves. Hazel, my wife, is 28, from a Scottish Presbyterian-Pentecostal background and a graduate of the University of Toronto Medical School in 1976. Her family has strong missionary tradition from her father who directs her church's program overseas to a brother and 2 sisters who serve in overseas or home mission locations. She is Canadian by birth.

I am 29, a Dutchman by birth but now a naturalized Canadian. My parents were immigrants in the 1950's. My father was a dairy farmer now retired in St. Catharines. I graduated from the University of Western Ontario Medical School in 1976. Hazel and I met as interns in the Royal Columbian Hospital July 1976 - June 1977. I met Pete Greidanus who was instrumental in getting me to Nigeria. The Mission Board was happy to send us and it was an answer to much prayer for guidance. We came here November 1, 1978.

At present I am occupying the role of Deputy Medical Superintendent, vacated when Ron Lett left here in February. Sincerely, Fred and Hazel Veenstra.

First Chr. Ref. Church
Edmonton, Alta.

Will you be there?

In this age of super-sonic jets and everything you want to see on television, it seems our boys have just about everything they could want. The Young Calvinist Cadet Corps has something even for the guy who has "everything." Cadeting is more than just a boy's club. It is dedicated men who care enough to share themselves — and their commitment to Christ — with boys of their church and community. Cadeting helps a boy broaden his horizons spiritually in all areas of life. In just a few weeks, all boys, ages 10 - 14, willing to share and learn will be starting a new season of Cadeting. Our club will meet every Tuesday evening in the church basement. Your counselors are getting ready for a good year of fun and sharing. Will you be there?

First Chr. Ref. Church
New Westminster, B.C.

A Chinese minister for Vancouver

The Rev. Stephen M. Jung was born in Hong Kong and converted to the Lord when he was functioning as hotel manager in the same city. Having been in the U.S.A. before, he returned in 1968, studied engineering at the California Institute of Technology, and served in the meantime the Crenshaw Church of Los Angeles as teaching elder, was later on appointed there as official evangelist, and was ordained in the ministry of the

Word and the Sacraments in 1978. In this function he served the Crenshaw church till he accepted the charge in Vancouver to where he was recently installed. Rev. Jung is married, his wife's name is Sue, and they have a baby of seven months old, Samuel.

Chr. Ref. Church bulletins
Classis, B. C.

Fiscal encouragement for christian schools

In a newsletter from the Ontario Association of Alternative and Independent Schools, we read that, "It's Time To Make It Right" is the catch phrase on vividly-blue, 4' x 8' signs being erected by several member schools. Each sign features the school name and gears a message about the financial disadvantage suffered by parents who choose an independent alternative school. The letter also says, "If you think most people know school supporters don't have access to their education taxes, guess again. Toronto mayor, John Sewell, one of the best informed civic leaders, recently expressed surprise upon learning that the Ontario government gives no fiscal encouragement to the independent sector." We should do a lot more talking to people about these issues.

Grace Chr. Ref. Church
Chatham, Ontario

Consistory reports

The Consistory appointed a worship committee which will have such responsibilities as making recommendations about church music, liturgy, and special services.

Family visiting for the coming season was discussed. It was stressed again that all children old enough to stay up should also be included in the family visit and that parents should plan to have them present with the elder comes to talk about the family's spiritual life. The focal point of every visit centres around the questions: "Do you love the Lord?" and "How do you show the love in your life?"

Steps are being taken to keep in closer contact with our distant members who are not able to worship with the congregation or who are temporarily away from this area.

Monthly Bible-study and prayer groups are planned again for each elder's district. We will continue with monthly sermons on the topics dealt with in the booklet *The King is Coming*, on the first Sunday of each month.

Ebenezer Chr. Ref. Church
Trenton, Ontario

Deficit difficulties

Our budget contributions for

the first eight months amount to \$91,133 or \$14,069 short of what is needed according to the budget adopted for this year. Consistory is concerned about this large deficit and wants to alert the congregation to it. From the experience of the previous years we know that the budget is usually met by the end of the year. However, the present shortage is unusually large at this time. So we urge you to increase your support now, so that we can meet our obligations locally and world-wide. Let's pull together, each and all of us, to meet this challenge. The Lord's work must go on, and we are called and privileged to share in it! Will you pray about this and act on it?

From a Chr. Ref. Church
bulletin

Our church treasury has been depleted after the summer and the administration committee is presently caught in a dilemma of being unable to meet our obligations. An urgent plea is hereby directed to all our members, young and old, to remember and fulfill their commitment at the time of the budget approval. Let our yes be yes. The past summer season caused many arrears in contribution receipts and this has created our present situation. May we urge those guilty in this matter to "catch up" with their donations and by doing so we hope to escape our embarrassing predicament. God has blessed us in many ways throughout this year. His mercy has been bountiful. As a congregation we also have been blessed abundantly. Let's show forth our thankfulness unto him, in our commitment to his church.

Glad Tidings Chr. Ref. Church
Edmonton, Alberta

Church News

Suk eligible

At the meeting of Classis Toronto, held on September 26 and 27, Mr. William Suk, pastor assistant of Georgetown CRC was examined with a view to candidacy to the ministry of the Word and Sacrament in the Christian Reformed Church, according to the requirements of art. 7 of the Church Order. Having sustained the examination classis declares him a candidate for the ministry of the Word and Sacrament and eligible of call. The address of Mr. Suk is as follows: 125 Moorepark Cres., Georgetown, Ont. L7G 2T5, (416) 877-7304.

J. M. Evenhouse
stated clerk

Feike Asma

"in concert"

See Calendar of Events

Sunny Alberta in the shadow of a boom

by Wilma Vander Schaaf
Edmonton Editor

Calvinist Contact comes to Edmonton and Alberta at a significant time in the history of both city and province. Edmonton just celebrated its 75th birthday and Alberta will be 75 years old as a province, next year. Although not old by worldwide city or province standards, they are certainly starting to show evidence of becoming set in their ways.

If Alberta is standing at the crossroads in its development, and its planning for the future, it is perhaps just as true for its capital city, Edmonton. Presently, the city of Edmonton is making very definite plans for the development of the surrounding land and communities. The dynamics at work here and province-wide in this land of milk and honey, or bread and petro-chemicals, where "boom" is a household word, can be detected if we watch closely. When growth threatens to oppress total human development, quality of life, and the careful use of our natural resources, then it is time to take stock of our priorities.

In light of the spirits at work, there will be a series of articles entitled: "Sunny Alberta in the shadow of a boom." The articles will try and keep pace with, for example, Edmonton's annexation proposal and related hearings, and the economic philosophy of the Alberta provincial government as evident in such issues as the Heritage Trust Fund, the petro-chemical industry, and housing and land-use.

Annexation

Edmonton is, right now, involved in a process to try and annex a total of 1,892 square kilometers (730 square miles) which includes part of the county of Parkland, part of the municipal district of Sturgeon, almost all of the county of Strathcona, the city of St. Albert, and the town of Sherwood Park.

What is at stake? Political control, municipal financing?

Edmonton has one of the highest population densities per acre in Canada. Edmonton has put up a lot of public housing. There are several bedroom towns surrounding the city. Edmonton is facing an upcoming boom in growth. All this means that the character of residential development is unbalanced now, the city claims, and needs to be rectified before things get worse.

In addition to that, the city of Edmonton's projected financial future looks bleak. Some of the counties could provide sizable tax revenue. Moreover, some of the counties are developing their prime land for country residential or acreages, while the city feels this is not a responsible use of land.

But what alternatives does the city provide? In some cases, certainly not a satisfactory solution for the devoted farmer who would like to see the productive farm land remain as exactly that.

Farm scenario

The potato and grain harvest has just been completed on Horsehill, (situated about 5

miles from city limits). The land here, bordering the North Saskatchewan River, is tops. The soil is some of the best in Alberta. It grows fantastic crops, which in turn serve in feeding a population centre which is close by. Some area farmers have built up the productivity of the soil; they believe in the importance of proper land-use in more than one way. They would also like to keep farming that land, convinced that it is proper stewardship of this natural resource to do so.

In spite of what land is selling for in these parts, in view of the fact that it is slated for residential development, these farmers would prefer to keep this land in agricultural production.

The old urban-rural conflict? Well, hardly. It isn't that simple. Less productive land nearby is zoned for agricultural land. The reason this isn't is for very practical reasons, accessibility with respects to transportation, sewage disposal, pretty surroundings, etc. And what is better, denser residential development or acreages? The latter often graze a few horses which obviously are not intended to feed people.

The issue becomes very complex and several questions are raised — How should growth be controlled and by whom? Should land be a public resource in the same way that oil and gas are? How do we arrive at what our priorities should be and what needs to be filled first?

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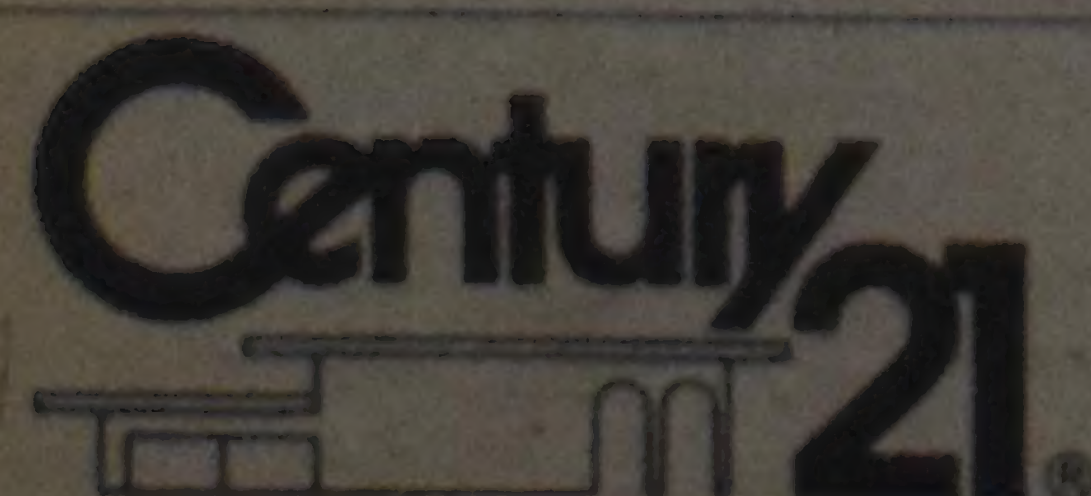
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Faithfulness to the Word of God is important for church growth

by Jelle Tuininga

Rev. Tuininga is minister in Lethbridge, Alberta.

It should be the desire of every congregation to grow. And by "grow" I don't mean only growth in numbers. Of course we must seek to be the Lord's instruments in bringing the gospel to those who do not yet know the good news of salvation, and thus expect the Lord to add to the church those who are being saved. But important as numerical growth may be, that must never become the sole or most important aim of the church.

The most important goal of the church, as I see it, must be to be ever more faithful to its Lord, to manifest itself more and more as the bride of Christ, to grow in spiritual maturity so that its Lord and Head may be glorified. That may or may not entail numerical growth, but without such growth in the grace and knowledge of our Lord Jesus Christ (Peter) the church will not be or become what it ought to be and become, according to the Bible.

We read a beautiful description of "church growth" in Acts 9: 31: "So the Church throughout all Judea and Galilee and Samaria had peace and was built up; and walking in the fear of the Lord and in the comfort of the Holy Spirit it was multiplied."

Again, in Acts 12: 24 we are told that "the word of God grew and multiplied," and in 19: 20, when pagans who became

believers burned their magic arts and books to demonstrate their total commitment of the Lord, the conclusion is: "So the word of the Lord grew and prevailed mightily."

When people live out of the Word of the Lord, great things happen. And then the criterion is not numbers or organization, but the power of God's Word. Every church ought to be showing something of that power. But that means knowledge of and faithfulness to that Word first of all. And any church which is willing to compromise to a degree the absolute demands of that Word in order to attract more people is on dangerous ground. And examples of this kind of "church growth" mentality are not hard to find.

Dr. Howard G. Hageman, in a recent article in *The Banner* (Sept. 7) focused on this problem to a degree. A very real temptation for churches of Reformed persuasion, said Hageman, is "to throw out the baby (the Reformed faith) with the bath water" (its cultural trappings). "The result is a community religion, a least common denominator theology which reflects whatever happens to be prevalent." At the same time, says Hageman (in particular reference to the CRC), the church must "be able, however reluctantly, to turn its back on some precious things which, despite their significance, are not really essential to our understanding of the gospel." As a general statement, I say "fair enough."

However, in another article by the same author in *Calvinist Contact* (Sept.

14), he spells this out a bit more specifically. And then I begin to have questions. He writes that the CRC has not been too successful in church planting in "new territory." Why? Because the CRC "has always insisted on a lifestyle different from that of its Reformed sister (the RCA) — the maintenance of Christian schools, opposition to secret societies, two worship services (morning and evening) on each Lord's Day, etc." By and large, says Hageman, the American Protestant world has not been sympathetic to these demands, and therefore "CRC growth in new areas has been small."

Hageman then goes on to say: It is safe to assume that the next decade will see questions being raised in the CRC about the essential character of many of these traditional demands for the life of the church. To what extent are they holdovers from situations in the Netherlands in which they were meaningful, and to what extent are they applicable in the U.S. in the last quarter of the 20th century? Though the author does not really give an answer to this last question, the implications are to my mind somewhat disconcerting. The trend of the article does not really put me at ease.

True enough, the church must distinguish between what is essential to the gospel and the welfare of the church and what is non-essential. But is "the maintenance of Christian schools" only a "holdover" from the Netherlands, and not really applicable

in the U.S. or Canada today? I sincerely beg his pardon on that point! I believe Christian education is the need of the hour, and more so today than ever before. And a church that relinquishes that requirement in order to attract more "American Protestants" is really robbing Peter to pay Paul. And such a church will only suffer a loss of impact in society around it.

If people are only interested in attending worship once a Sunday, does that show a spiritual vitality in their lives, and will such people really be interested in making a cultural impact for the sake of their Lord? If I look at the members of my congregation who only attend services once a Sunday, then the answer is not hard to come by! Such people do very little for the kingdom of our Lord Jesus Christ!

The point is: Which church is a better witness to the Lord and his Word: A large apathetic one, or a small vital one? That may be a wrong dilemma, but right now it's the point under discussion. Hageman himself says that the Reformed faith has something significant to say to America today, and he looks to the CRC as one of its chief spokesmen. Well, if that is to remain so, then the maintenance of Christian schools and two worship services on Sunday are not luxuries that can be dispensed with. Of that I am convinced. I would still rather have Gideon's band of 300 men than 3,000 who are afraid to fight the Lord's battles. After all, it's not by might, nor by power (or numbers), but by my Spirit, says the Lord.

PASTORAL COUNSELLING

Getting into tight spots

by Ralph Heynen

Do you remember when you were a child and you would get into a spot so small that you couldn't get out of it? Little children do this in the home; they get into some corner or on top of something so they can't get down or out. They cry for parents or an older child to help them. They may get themselves into a panic situation. In fact, that's what a panic really is: you've gotten yourself into such a spot that you don't know your way out.

When we are a bit older and play outdoors we can get ourselves into tight places — under a porch or on a roof. We need help to get down or out. A boy, while climbing a tree, got his foot caught. His dad had to come with the ladder to get him down, and all the while he sat there and screamed because his foot was hurting. One of our grandchildren accidentally locked himself in the bathroom. The baby-sitter didn't realize that most knobs have a safety device on the door. She had to call one of the neighbors to help him out. And all the while he cried hysterically.

There have been a number of stories in the news of people who couldn't pay their gas bill or their electric bill and after several warnings from the company they came to shut it off. Then they start to say that the companies are unfair. Or, as in one case in this area, the man who was going to shut off the gas was met by a gunshot and, of course, the man went to prison for this. These people appeal then for help — they get awfully cold or it gets dark in their homes. They are in a "tight spot."

There have been floods in this area of Arizona. A number of people were

warned to get out of their homes when the water was rising as the floods were coming their way. But they refused to believe it until the water rose to the ceiling of the first floor and they had to be rescued by helicopter. Evidently this is not the most pleasant experience, but they had gotten themselves into this kind of a "tight spot."

A man who had four children of his own gets involved with a widow or divorcee who also has two or three children. Gradually he begins to feel that he had obligations both to his wife and to this widow. He could have prevented the panic situation in which he finds himself, and in which his wife finds him.

Many of these difficulties into which people fall are things that they have created themselves. There are many ways in which we can work towards the prevention of emotional and mental upset.

The family, of course, becomes a very important unit in this respect. When you think in terms of teen-agers, or growing youngsters in a world that is soaked with drugs and pornographic literature and movies, it isn't easy to bring them up. For that reason we should give them all that we possibly can within the home so that when they have that inner strength to resist whenever temptations come, they can stand their ground in the world and they're not going to be swept along into situations that drive them into panic and fear.

There are healthy attitudes in life that we can develop. I know there are people who have carried on hostile relationships for most of their lives.

They never really felt at ease with other people. They were always angry at somebody. They go to church and they see people that they can't stand. They attend a Bible study class and they find there are people there that they don't like or they hate. I'd like to encourage you to try to promote better habits of living — better emotional habits. Living with anger, being hostile, or living with feelings of guilt or tension because of the bind into which you have brought yourself is something of your own making and for that reason it often makes you feel so much worse.

Don't allow yourself to be driven into a panic. We face a lot of temptations, dangers and threats. But as Christians we don't look at these as threats to us personally but as challenges. We have the freedom to live positively. We don't have to live negatively if we don't really want to.

There are a lot of people today who are always talking about what they don't like or they tell you how good they are by saying, "I don't drink, I don't smoke, I don't do this and I don't do that; as though that is the Christian way of life. But it really isn't. The Christian way of life is a positive thing, it's a constructive thing.

Let's look at the life of the Apostle Paul: people have said about him that he was crazy for doing the things that he did, for going out and sacrificing his life and going through all the abuse that he felt. And he merely says, "It's the love of Christ that constrains me." He wasn't driven by a lot of "don'ts," but he was driven by the majestic power of a loving Lord.

When we are new creatures in Christ it gives us that new sense of freedom, that new outlook upon life . . . the new outlook upon ourselves. So that if we can live in that spirit, we don't have to go through life with fear and panic and distress, but we merely live as Christians in the midst of a world that is filled with all kinds of dangers and threats.

If we follow Christ, we're following the truth and this is the truth that makes us free. This gives us the freedom to live securely, to live in the spirit of those who can really enjoy life, who have the freedom to win . . . the freedom to look ahead with confidence and with assurance knowing that in Christ we're going to be victorious and not victims of life. Let's avoid getting ourselves into panic situations because if we do, we're going to lose sight of what life really means to us and the joys that it really can give us.

THOUGHT FOR THE WEEK:

"What helped you to overcome the great obstacles of your life?" was the question which was asked of a successful man. And the answer that he gave was, "God helped me to conquer the little things, so the big obstacles of life didn't upset me."

The Adventures of the Jolly Baker

by W.G. Vandehulst



65. The poor woman, wild with fury, flailed and kicked and tugged at the cap to pull it off her head. But all her struggles were in vain.

The people cheered and hooted at the hilarious spectacle. Only the skinny little tailor who came hurrying up, panting with haste, didn't laugh. He looked on, puzzled and suspicious.

Why was Baker Bumble acting so strange?

Seeing him, Baker Bumble quickly pushed his screaming, scolding wife ahead of him into the store and slammed the lower door behind him. When he tried to shut the upper door too, the broom, which his wife was blindly swinging about, got caught between it and the doorpost.

66. The crowd outside howled in delight.

But inside Baker Bumble grew frantic with fear, and Mrs. Bumble screeched in anger. Hastily the baker pulled the broom inside and slammed the upper door too.

Now both doors were shut and the crowd could only hear what was happening. They rushed to the window. Maybe they could watch the fun from there. But, no, the fun was over. Baker Bumble put something in front of the window: one of the large black trays on which he baked his buns.

Still laughing and talking about the hilarious spectacle, the crowd trickled back to their homes.



67. But the tailor didn't go home. He was suspicious. Baker Bumble—that calm, kind, easy-going man—was acting so strange, so wild. What was going on? Something wasn't right.

The tailor just had to find out what was behind it all. Pressing his nose against the window, he peered inside to see if he could find a crack somewhere that would enable him to look inside. Sure enough! Here was one—right beside the big tray.

The tailor strained his eyes. Yes, now he saw it clearly: Mrs. Bumble was capless. She was ranting and raving at her husband as if she wanted to tear him limb from limb. What she was saying, the tailor couldn't hear, but she kept pointing to her capless head.

68. Just as he'd thought! When he had been on his way to the inn with Baker Bumble and Mrs. Bumble had called after them, he thought he had glimpsed a capless head before Bumble had dragged him into the alley.

Now he could see her clearly, and she wasn't wearing her cap—her cap which she always wore. Was she the woman who had insulted the foreign king? Oh, if she was, and if he reported her to the palace guard, who knows what kind of reward he'd get.

One more look. Sure enough! No cap.

The tailor hopped off the sidewalk and went skipping down the street. "It's gone! It's gone! Lucky me! Lucky me!"



69. Lanky Lou hadn't gone home either. His bun—the fresh, delicious raisin bun that the baker had promised him—wasn't he going to get it?

He'd wait and watch awhile. Maybe Baker Bumble would open the door again. He wanted to peek through the crack that the tailor had discovered. If only the man would go away. Look, the tailor must have seen something funny inside. He was laughing; he looked so pleased. Had Baker Bumble promised him a bun too? Had he seen the baker take more buns out of the oven?

Lou's mouth watered.

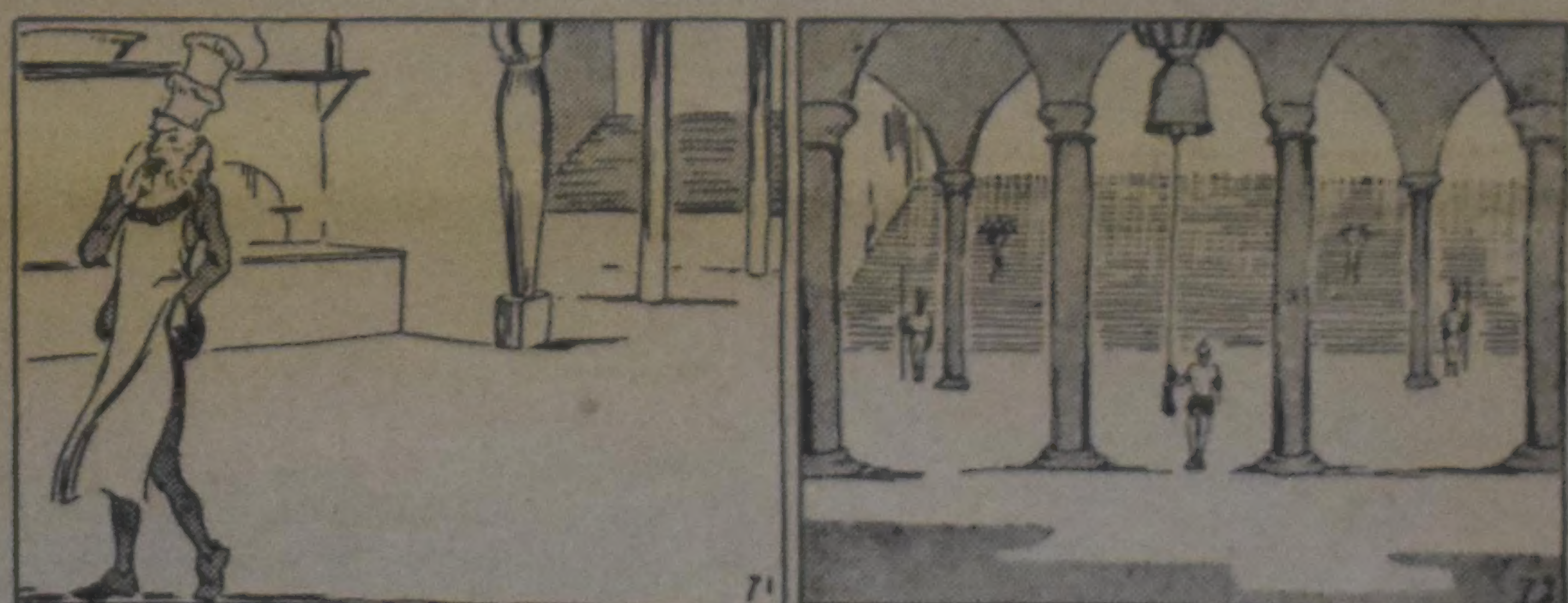
Look at the tailor: he was dancing in delight, but he sang, "It's gone! It's gone! Lucky me! Lucky me!"

Was he happy because his bun was gone? Lou didn't understand.

70. He hurried to take a peek for himself. Lou strained his eyes. No, he didn't see a single raisin bun. What a shame! Why was the tailor so happy? Lou felt more like crying. To smell the delicious fragrance of those fresh buns, telling yourself that soon you'll sink your teeth into one of those crisp, golden-brown beauties, and then to end up with nothing—it was enough to make anyone cry.

He saw Mrs. Bumble sitting on an old, overturned basket. Her hair hung in loose strands around her face and she waved her fists at her husband. "It's your fault!" she screeched. "It's all your fault!"

Sadly Lou sauntered off. "They're gone! They're gone! Unlucky me! Unlucky me!"



71. In the huge kitchen of the palace, proud-cooks passed in and out carrying one dish after another into the grand hallway. Then even prouder valets took over and proudly carried the dishes up the glittering marble stairway into the royal dining hall. There, by the light of thousands of flickering candles in crystal chandeliers, sat the two kings and their courtiers, with the most important men of the kingdom as their guests, feasting on all the delicious food that kept rising from the kitchen as if by magic. Tonight the castle seemed like a fairytale castle.

In the huge kitchen beneath the hall someone was pacing back and forth with an angry, wicked scowl on his face. His double-crowned hat stood crooked on his head.

72. He listened. Again the bell chimed. That meant the next dish had to be served.

But soon the big brass bell hanging in the hall would ring. Three times. And then—the proud Supreme Royal Chef clenched his fists in humiliation—there at the ringing of the big brass bell the raisin buns were to be brought upstairs.

He was disgraced—humiliated and disgraced!

Did those buns, those brown, shiny things filled with raisins, really taste that good? Did they taste better than the delicious waffles and tarts and cakes that he could create? Impossible!

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Voortman Cookies

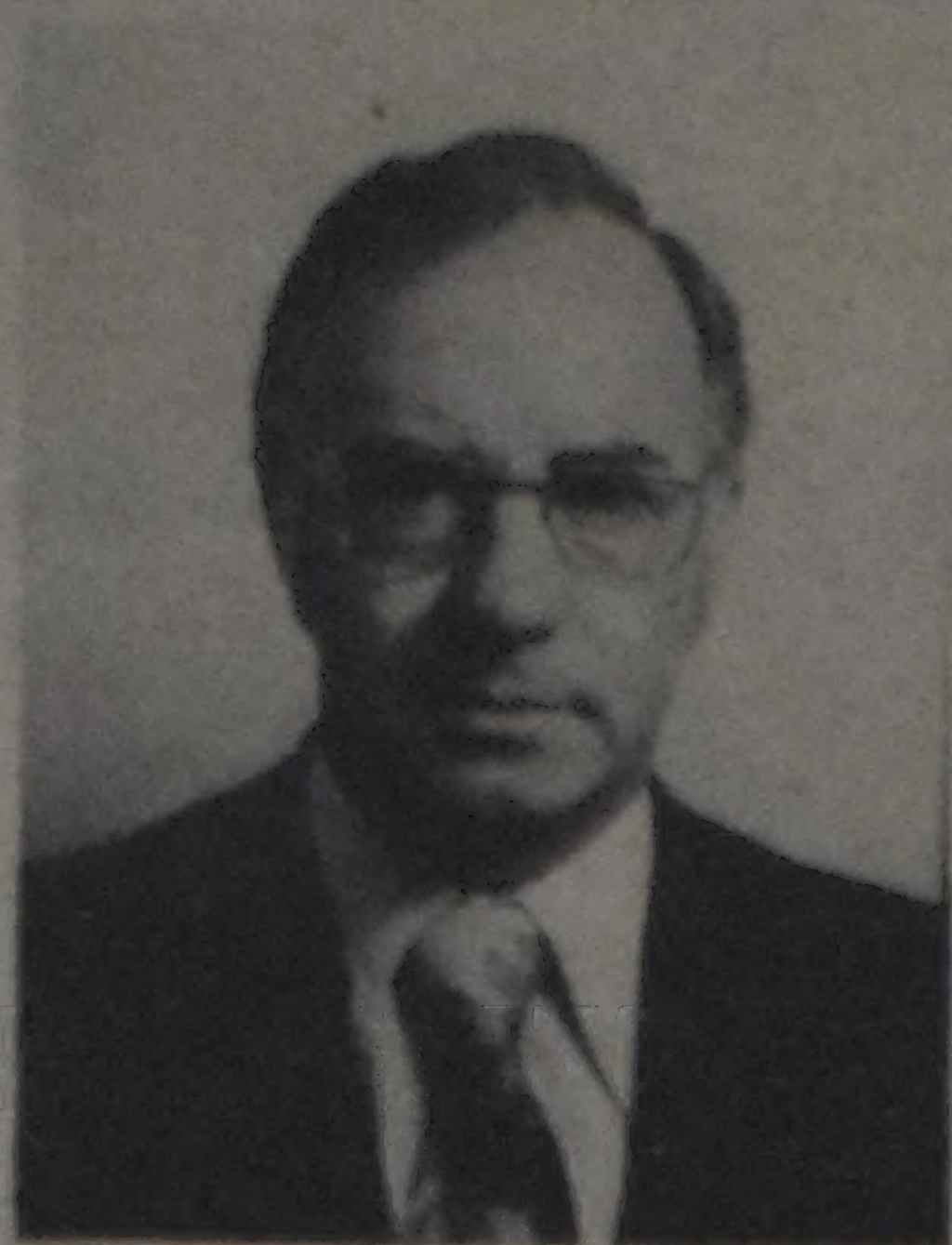
TRADITIONAL FAMILY BAKING

OCCA Annual Meeting: November 17

Christian Education in a secular setting

Every Christian school in Canada today operates in a secular setting. The influences of secularism all around us cannot be ignored. But the secular setting will be particularly pronounced for the new Christian college being planned for Ontario: the college will be near a secular university and will draw on the resources of that university, at the same time presenting the witness of the gospel to the university through its Christian academic work.

What safeguards are needed to ensure that such a college is not taken over by the secular spirit of modern learning? This is the



Rev. Henry De Bolster

question that OCCA's Board of Governors and its committees

have wrestled with these past two years. From the planning and deliberations has emerged a possible framework for cooperation and interaction with the university.

That framework and relationship will be the centerpiece of OCCA's annual membership meeting, which is to be held in Hamilton on Saturday, November 17, beginning at 1 p.m. This year's meeting will be held in Calvin Christian School, 547 West Fifth Street, which is adjacent to the Christian high school and Immanuel Christian Reformed Church.

The highlight of the meeting

will be a short address by Rev. Henry De Bolster, the President of the Board, on the theme: "Our Christian College in a Secular Setting." The address will be followed by a question-and-answer session in which a panel of OCCA board members responds to questions and comments from the audience.

The moderator of the panel will be Rev. De Bolster. The other panelists will be: Dr. Jack Zeyl of Dundas, Dr. Al Wolters of Toronto, Dr. Henk Van Andel of Montreal, and Rev. Ray Sikkema of St. Catharines. OCCA members are encouraged to think about the issues in advance and to bring

questions with them to the meeting.

The meeting will open with Rev. De Bolster's address and the panel. Later in the program comes the election of board members (the nominees are introduced elsewhere on this page) and the business session.

As usual, refreshments will be served before the meeting and during the intermission. We urge you to come to the meeting and to show your support for OCCA and to fellowship with friends and fellow believers from various parts of the province.

Present Board of Governors

OCCA Annual Meeting, Nov. 17

Present board of Governors

1. Mr. Bert Bakker
2. Dr. Phil Bom
3. Dr. Henry Brouwer
4. Mr. Justin Cooper
5. Rev. Henry De Bolster (President)
6. Mrs. May Drost
7. Dr. Remkes Kooistra
8. D. Theodore Plantinga (Secretary)
9. Rev. Raymond Sikkema
10. Dr. D.M. Smyth
11. Dr. Henk Van Andel
12. Dr. Robert Vander Vennen
13. Mr. Gary Van Eyk (Treasurer)
14. Mr. John Vriend
15. Dr. Al Wolters
16. Rev. John Zantigh (Vice President)
17. Dr. Jack Zeyl

Ambassadors, a male chorus from the Hamilton district, will present us with a special musical interlude.

On November 2, they will be celebrating their 10th anniversary. From an initial membership of 10 in 1969, they have grown to 40 members who rehearse 52 Thursdays per year under the musical and artistic direction of Mr. Harold de Haan, with the accompaniment of pianist, Mr. Fred Numan.

The membership consists of teachers, carpenters, farmers, salesmen, managers and students. The chorus appears at such functions as banquets, conventions, church services, musical variety evenings, nursing homes and the presentation of formal concerts on tour.

The Ambassadors have appeared several times at Hamilton Place, including its opening festivities of 1973. The chorus has attained first class honours in the Toronto and Hamilton Kiwanis Music Festivals.

With a Christian perspective in its programs, the Ambassadors strive to offer the Canadian public quality performances of male choir music.

Board Nominees

Henry Aay. Dr. Aay is Assistant Professor of Geography at Wilfred Laurier University in Waterloo. He has been active in the Christian Reformed Church as an elder and has served as a curriculum consultant to the Christian schools of Ontario.

John Bolt. Rev. Bolt is a doctoral student in theology at St. Michael's College (University of Toronto) and is writing a dissertation on Herman Bavinck's concept of Christian discipleship. He has served as pastor of the Christian Reformed churches in Kelowna and Penticton, British Columbia.

Sara Cook. Mrs. Cook, of Ottawa, is the mother of three small children. She is a former teacher, social worker, and director of the Youth Evangelism Services of the Christian Reformed Church, and she has served on the board of the Christian elementary school in her area.

Henry De Bolster. Rev. De Bolster, who serves as Chairman of OCCA's Board of Governors and has also served as Chairman of the Christian College Association in Alberta, is pastor of Maranatha Christian Reformed Church in St. Catharines. He has been involved in numerous denominational activities and has also served on the education committees of two Christian high schools.

May Drost. Mrs. Drost, of London, is a former high school English teacher and is the mother of five girls. She is currently a member of the OCCA Board of Governors and is active especially in the Publication Committee.

Adrian Guldemon. Mr. Guldemon, of Hamilton, is Executive Director of the Ontario Alliance of Christian Schools. He has taught for a number of years at Toronto District Christian High School in Woodbridge, where he also served as an administrator.

Remkes Kooistra. Dr. Kooistra, who currently serves on the OCCA Board of Governors and its Affiliation Committee, is the Christian Reformed Campus chaplain at the University of Waterloo and Wilfrid Laurier University. He has been a pastor serving various churches in the Netherlands and Canada, and he has also been involved in various educational enterprises as a teacher and board member.

Don McNally. Mr. McNally is a doctoral candidate in the Institute for the History and Philosophy of Science and Technology at the University of Toronto. He is a member of St. Cuthbert's Presbyterian Church in Hamilton and serves on the editorial committee of *Vanguard* magazine.

Raymond Sikkema. Rev. Sikkema, who is a member of the OCCA Board of Governors and the Chairman of its Academic Affairs Committee, is pastor of Trinity Christian Reformed Church in St. Catharines and teaches Bible part-time at Beacon Christian High School. He has also served for many years on the Education Committee at Beacon and on the Board of Trustees of Calvin College and Seminary.

Henry (Hank) Vander Laan. Mr. Vander Laan, of London, is the co-owner of a small manufacturing firm. He has served on the boards of both the Christian elementary school and the Christian high school in his area.

Robert Vander Vennen. Dr. Vander Vennen, who is a member of the Board of Governors of OCCA and Chairman of its Affiliation Committee, is the Executive Director of the Association for the Advancement of Christian Scholarship (AACS) in Toronto. Among his past activities are a term of some years as academic dean at Trinity Christian College in Chicago and a period of preliminary development work for the King's College in Edmonton.

Peter Van Schepen. Mr. Van Schepen, of Dundas, is a Registered Industrial Accountant and is Controller of Connon Nurseries Ltd. in Watford. He has served on the board of the Christian school in his area and spent nine years working as financial officer of McMaster University specializing in the area of budgets.

Map of Routes to Calvin Christian School



A new chapter in the history of Christian Horizons

by Mrs. J. Tigchelaar

"Guide me, o Thou great Jehovah." The words of this hymn set the tone for the organizational meeting of the Hamilton chapter of Christian Horizons. With the Fellowship room of the First Hamilton C.R.C. filled, Mr. George Ling from Winona led us in prayer and introduced the executive director of Christian Horizons, Mr. Noel Churchman. A quick survey indicated that collectively we represented the area from Smithville to Brantford and from Caledonia to Freelon with Hamilton at the core. Noel then proceeded to tell us something of Christian Horizon's origin and history and how the Lord had done so many marvellous works in such short years.

What better way to illustrate that than to show us the movie: "Retarded and Beautiful." We travelled to "Camp Horizon" where the campers told it themselves: "I've got peace like a river... in my soul." And to Horizon House: "You know, there really was no room for me anywhere until I could live here. Now I have someone to talk to...."

By way of a very up-to-date slide program we were able to see how much had happened even in the past year. For eight weeks this summer the camps were in operation: Four weeks in the Muskokas, two weeks in Wallaceburg, Ont. and a new two week venture in Michigan.

The basis of Christian Horizon's program is faith. Faith which trusts that our heavenly Father knows the needs of his special children and their parents and will provide for them.

Mr. Churchman warned against undue confidence and optimism regarding the availability of funds for residential care and other services. He pointed out that in our efforts we may find many obstacles, but that, though many may fail us, God is the help of the helpless. The traditional break for coffee gave everyone in attendance the opportunity to become acquainted with each other. Not all were parents of mentally retarded children. Some were teachers, others grandparents, some were camp counsellors.

At a meeting like this many denominations are represented. We don't know how many; it is not important. There is one common concern: the over-all well-being of the mentally retarded Christian. He cannot speak up for himself; he cannot loudly demand his "rights." He depends on others heavily. Friends of Christian Horizons are aware of that. And hence the plea: "Guide us, o Thou great Jehovah!"

After coffee several questions were answered.

Some worries surfaced: "Will there be a place somewhere for my son when he is

21?"

"Where can my child find some measure of social life in a Christian atmosphere outside the parental home?" Yes, there are definite needs in our community.

Because there is strength in unity it was decided unanimously to organize the Hamilton Chapter. Mr. Churchman guided us through the procedure of board elections and now with God's help, the Hamilton Chapter hopes to become an active part of the Christian Horizons. The fellowship we experienced at this meeting was unique and so it was fitting to adjourn the meeting with the doxology "Praise God from whom all blessings flow." Many lingered for quite some time to talk to new acquaintances; there was so much to share.

One mother may have summed up the feelings of many: "And here I thought for so many years that I was the only Christian mother with a mentally retarded child; I was so lonely." For her sake and all the other's, pray with us that this new chapter will prove to be a profound blessing.

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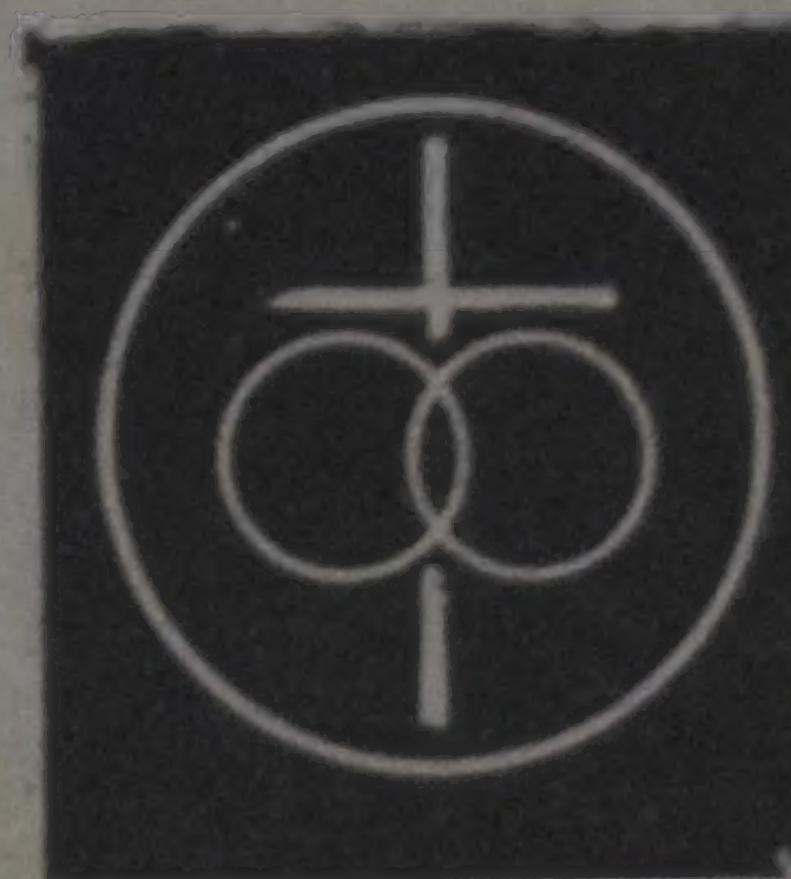
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Student serves apprenticeship as organist in Quebec cathedral

by Simon Dyk

Mr. Dyk is a member of the Christian Reformed Church in Cambridge, Ont. and has a one-year "job" at Cathedral of the Holy Trinity in Quebec City. He plans to attend Calvin College next year to pursue a career in music.

Nestled in the heart of old Quebec City stands the Cathedral of the Holy Trinity, where I have worked for the summer and will be working for the coming year. This Anglican church is set in the centre of a thriving French culture and the surroundings are rich with our Canadian heritage.

After the British captured New France in 1759, King George III founded the Diocese (or Classis) of Quebec and until 1800 the British worshipped in the same building as did the Recollet monks. When the monastery burnt to the ground a petition was sent to the king, by the British, for permission to construct their own church. In 1804, after four years of construction, the cathedral was completed. King George III financed its construction and also donated silverware to be used for the services. The cathedral was the first cathedral of the Church of England faith to be built outside of the British Isles.

The original pipe organ placed in the cathedral was the first pipe organ in Canada. It was removed in 1847 because it was too small for the large church. The present instrument incorporates the pipe-work of Bevington (1847) and Warren (1882) and it was re-structured by Casavant in 1909. In 1959 the Hill Norman and Beard Co. of London, England added a second console and completed further renovations. The original case, however, has been main-



tained. The newer console in the east chancel is used regularly and the console in the west or rear gallery has been maintained for special musical occasions when choir and organ sound best together as a group. The organ has three manuals, "Great, Swell and Choir-Positif" and of course, a "Pedal" division. Fifty-five ranks in all.

This summer I was involved in the summer work camp program of the cathedral and this included a number of things. A group of Christian young people from all denominations was involved in restoring the 175-year-old church, tending to the many

tourists which come to the church, and running a Christian bookstore at the back of the church. We were also responsible for leading the daily morning and evening prayer services which were open to the public, and were expected to participate in the Sunday morning worship service.

During the evenings we as a group would have Bible studies or sometimes we would listen to a visiting speaker. Our speakers varied from a staunch Calvinist to a Roman Catholic priest who was involved in the Roman Catholic charismatic move-

ment. Our community was under the leadership of a United Church student minister, Ed Moll. Living in such a community also meant sharing in the many household duties.

For the coming year I have been offered a full time job not only as organist, but also as an administrative assistant, secretary, director of the small cathedral choir, and janitor. While I will be working mainly for the Anglican church, I will also be involved with the youth of the other Protestant churches in the city.

Because of the dwindling anglophone population in the city the cathedral has a mem-

bership of only 47 supporting families. Therefore the future role of such a church must be prayerfully planned. During the summer months many tourists from all over the world visit Quebec City and the main goal is to make the cathedral not a museum piece, but rather, "A house of prayer for many nations."

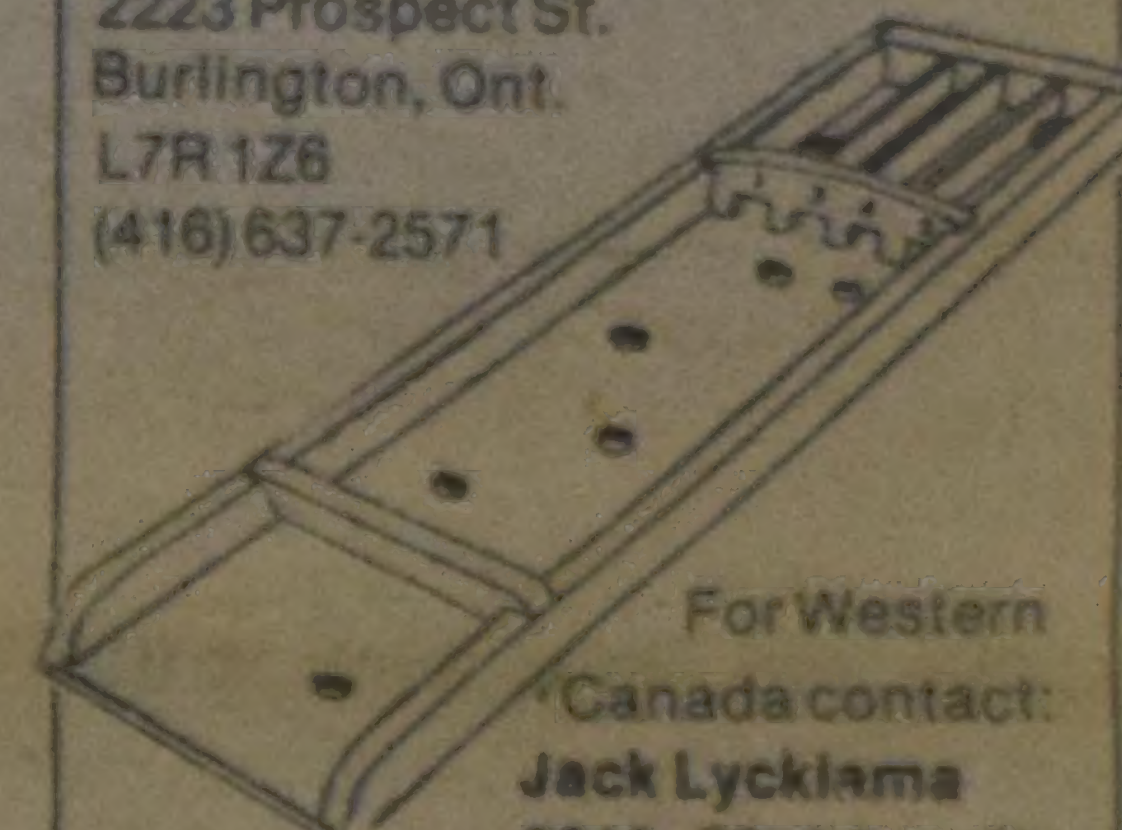
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The long shadow of the war

by Mary Vander Vennen

Mrs. Vander Vennen is a counsellor with Christian Counselling.

... And the way up is the way down,
the way forward is the way back.

You cannot face it steadily,
but this thing is sure,
That time is no healer.

T. S. Eliot

"Nobody has ever asked me that question."

"I have never talked about the war, never."

"There is a part of me that nobody, nothing can touch, that just can't be reached."

"Nobody who wasn't there can possibly understand what it was like."

"You didn't think about being afraid, or of the people who were dying. You didn't have time. You had to keep going. You had to do what you had to do."

"It's so long ago — what good could it possibly do to talk about it now?"

"It's strange: it was the only time in my life I really counted for something."

"You never, never forget."

"Do you really think that's still bothering me now?"

"No, no, no, I don't want to think about it! The nightmares start all over again if I think about it!"

Unfortunately, the printed words don't convey the intensity of feeling with which people spoke these words. Reading the statements is like reading about surgery in which there is no mention of blood. Pain, disbelief, shock — and above all anxiety rising to the level of panic — underlie all these statements, made to me by different people, about their experience of the war. But underneath the different people and the different experiences lies one refrain which I have heard so often now that I have come to expect it: "Nobody has ever asked me those questions. I have never talked about the war."

Is it really so important to talk about the war? After all, it is thirty-five years ago, and much has happened since then. People in North America have left Europe, have established themselves in a new country — something which in itself takes a great deal of energy — have had children here who are more Canadian than European. Surely those horrible war years are left behind and better forgotten. Aren't they?

For me it is almost as tempting as for them. It is very difficult for me to listen to the almost unbelievable pain and horror and evil of that time without shutting it off, without making some comment or gesture that says that I hear but says even more eloquently that I don't really want to hear. But my shutting it off only reinforces their conviction



While young people try to remember the war many older ones are trying to forget.

born of panic: the conviction that what they are struggling to bury must remain buried, that what they are struggling to say really is unspeakable, that what they saw really doesn't bear looking at, that an ordinary human being who wasn't there really can't hear or understand, and that the total isolation they felt then and later with regard to the war is unbreakable, and better left so.

And yet my professional training and my personal experience with lesser traumas tell me they are wrong. Everything I know tells me that anything as major as war experience which remains buried does not go away but rather sends forth fruit which brings people to their doctors or to therapists' offices. They come with depression ranging from mild but chronic apathy to suicidal thoughts, with psychosomatic symptoms such as high blood pressure or digestive or heart problems, with marriage problems, with children who seem emotionally out of control.

These people have closed themselves off emotionally from too much of life. Their spouses are often lonely and feel out of touch with them. Their children have learned their parents' pattern of controlling their emotions (or in some cases have in reaction learned very little control) without the reason for control that their parents had in the war. The children sometimes feel estranged from their parent(s) because they know something enormously significant has happened in the past about which their parents cannot tell them. In the background of many clients I see looms the shadow of the war.

Everything I know tells me it is better to bring buried experiences to light than to leave them buried because the price of burial is too high. Burying anything that significant requires a great deal of emotional energy which is then unavailable for other purposes — for zealous living or for deep compassion or for deep grieving or for deep,

committed loving. It is as though people fear that being deeply touched in other ways might also touch and break down that wall they have so carefully constructed around the war and release the flood that has been so well dammed up. And that would be intolerable. So they can't afford to be too deeply touched anywhere.

In people who have suffered deeply in war there is often also a degree of response to current stresses which is quite out of proportion to the actual amount of stress: over-reacting significantly to mild stress, or not reacting enough to great threat. It seems that any pressures put on them now call forth a war-time response: fear and all-out battle or fear and great withdrawal.

But the price of bringing to light again may also be very high. To bring up again that fear, that rage, that helplessness, that isolation, the whole intensity of those years, seems life-threatening for the second time. And perhaps in some situations it is. However, the risk of doing it must be weighed against the risk of not doing it.

But why are these effects of the war coming to light now more than ever? Why, after thirty-five years should we still find people struggling with the war, some indeed for the first time? If anything, the effects seem to be increasing rather than decreasing.

Phases of stress

Dr. Jan Bastiaans, a psychiatrist in the Netherlands, has worked with hundreds of survivors of concentration camps and of other war trauma. He is one of the world's leading authorities on the subject of how great stress affects people over a long period of time. I recently travelled to Holland to talk to him about this problem.

Dr. Bastiaans has predicted for years that there would be an increase in the number of people showing ill effects of their experiences in the Second World War. The only

thing wrong with his predictions, he told me, was that they were much too low. The reason for the increase is that people's reaction to stress follows a fairly predictable pattern which often unfolds over a period of years. I will describe this pattern briefly.

There are four phases in the reaction to severe stress. The first phase, usually short, is shock. At first there is numbness, a kind of anesthesia, of disorientation, of not knowing what's happening or why.

The second phase is that of alarm. In this phase people show all the marks of great arousal: extreme nervousness, hyperactivity, restlessness, sleeplessness, disturbances in digestion, or other physical symptoms.

The third phase is one of adaptation. People adopt a "fight or flight" reaction to the stress. Which one they adopt will depend on many things: their nature and experience before the stress occurs, the exact nature of the stress, the reaction of other people during and after the stress, and perhaps other factors. The adaptation, whether fighting or fleeing, is an adaptation which has little or no flexibility in it. Indeed, during the war it probably could not have flexibility, because survival depended on fighting, on the will to survive, or on withdrawing and conserving one's resources. But the lack of flexibility, the one-type response, is the thing that tends to continue after the stress is past.

The fourth phase is that of exhaustion. Exhaustion comes when the adaptation to stress no longer works successfully, or of course if the stress increases beyond any possibility of adaptation to it.

Our ordinary concept of time does not apply consistently to this sequence of phases, especially the third and fourth phases. Many victims passed through all four stages relatively quickly, and the stage of exhaustion was followed by death, or suicide,

or by a life of chronic physical or emotional invalidism. But people who are living now tend to be caught in their war-time adaptation methods, and are now showing symptoms of exhaustion.

Those whose adaptation consisted primarily of withdrawal, "forgetting," now find themselves chronically apathetic, depressed, or withdrawing from situations or people they don't really need to or want to withdraw from. Those whose adaptation consisted primarily of a fighting determination to survive now find themselves with high blood pressure, a heart condition, ulcers, or other symptoms of physical wear and tear. Indeed, many survivors of severe war-time experiences show signs of physical aging earlier than one would normally expect.

The collapse of time is very striking to people who begin talking about the war in a more than superficial way. It is obvious to them and to me that thirty-five years have in no way dulled the vividness of the memories, in now way dulled the intensity of feeling — of rage, of impotence, sometimes of guilt, sometimes of total aloneness and isolation. For them at that moment of remembering, the war is now.

What is it about the war that makes those war years so unique, so vivid? People who have suffered severe stress in other times, a severe accident, for example, or the sudden death of someone very dear, will recognize their experience in the four stages outlined above. But there seems to be at least a quantitative difference for people who lived through the war.

Perhaps only those people can answer that question. But I suspect that the answer lies partly in the fact that the war involved much more than personal stress. The war meant the collapse of their external world as well. Many people were left with nothing on which they could count. All the landmarks of time, space, of physical places, of family solidarity, of what they had believed were moral and societal and religious certainties were at least questionable if not gone. And that combination of intense personal suffering plus the sense of being abandoned by all that was familiar, by everything that had served as an orienting point for their personal identity, gives war experience a special quality. In psychological terms, it is like psychosis. In religious terms, it is like hell.

Can anything be done about it now? In many cases, yes. Relief comes from going back, from talking about and re-living the experiences — but this time with a difference. The

Cont. on page 14

When the Canadians crossed the river

by John Martens

Mr. Martens is a freelance writer from Listowel, Ontario.

It had been a long, dark winter in that part of Holland, north of the Rhine delta. Although in the previous summer and early fall of 1944 the Allied armies had rapidly advanced after their amphibious landings in Normandy on June 6, in October the front lines had stabilized roughly along the lower reaches of Rhine, Meuse, Waal and Scheldt, cutting Holland effectively in two.

The Allies and the Germans faced each other across this watery barrier all winter, and in Holland, north of the great rivers, the situation had become desperate for the civilian population, especially in the larger cities and towns. Nazi Germany, putting up a hopeless resistance to avert the unavoidable collapse, poured all its remaining energy into holding on to that part of Holland still under its control. A restive population and widespread sabotage presented the Germans with a ready-made pretext for increasingly brutal and oppressive measures.

But in the spring of 1945 the Allies broke through the German defenses to fan out in northerly and easterly directions. To the east lay Adolf Hitler's disintegrating Third Reich and to the north lived six million Hollanders who for so long now had borne

the cruel yoke of slavery, imposed upon them by force five years earlier by their neighbours to the east with their alien ideology and violent ways. Since the landings in Normandy in June of the previous year an almost unbearable tension had held the nation of Holland in its grip. Would the end of the years of humiliation and darkness be near? Would national independence soon be restored to a peaceful people?

The people had hoped in vain however. During the so-called "hunger winter" of 1944/45 thousands perished of starvation, while acts of sabotage, partisan attacks and ambushes on detachments of German police and military invited growingly harsh and murderous counter-measures from the side of the occupier.

In this climate of terror the people of Holland never ceased to listen to their radios and to the news broadcast from England by the BBC. True, one was forbidden to own a radio on pain of death, but enough were in operation to keep the population informed about what was going on, on the military fronts. And so the people of Holland listened to the hope-giving voice of the broadcaster of the BBC in places where they had hidden their radios, their only tenuous link with the free world. They crawled on their bellies through long underground tunnels to reach their radio sets in some underground dugout or they hid them under large hay-

stacks or in the mysterious nooks of some out-of-the-way windmill, accessible only by way of a muddy path. And although some of them were hunted down by German intelligence, enough kept supplying their owners with enough information to keep the people of Holland full of optimism and a spirit of resistance.

In many a shelter and hiding place a tear or two must have been shed or a lump in the throat cleared away at the news in March by the broadcaster from the BBC that the frontlines were moving again, for the people of Holland knew that the war in all its facets entails suffering and death. In the country itself, innumerable resistance organizations had been uncovered and its members executed. Daily in countryside or city, fires and bombing attacks testified to the hatred for the Nazi regime, while thousands lingered in concentration camps or Gestapo prisons.

And then most of the Dutch Jews, a vital and integral part of the population of Holland for several centuries, had perished in extermination camps.

One-hundred and twenty thousand of them are estimated to have succumbed to the gas chambers of Auschwitz and other places.

The people of Holland knew that many soldiers, coming as liberators, would fall in battle far from home and they opened

their hearts to the young men from overseas even before they had seen them.

Then the news spread rapidly that a Canadian army was pushing north, driving the Nazi troops slowly before them. The hidden radios spoke every day now about those Canadians who seemed to be able to beat the Germans. In their shelters, the Dutch were fascinated by these Canadians, who soon seemed to be everywhere and the people of Holland had found their instant heroes, the young men from Canada, who were to them symbols of a new future and a new life in freedom.

On the evening of April 16, 1945 The Canadian troops entered the village where the writer lived at the time. Actually they drove through it. The little town was lying on the perimeter of a defensive bridgehead the Germans had established at the approaches to the enormous dike, stretching across twenty miles of sea and connecting Holland proper in the west with Friesland in the east.

It had taken the Canadian army a month to reach the shores of Friesland against stubborn German resistance. Here are some of the impressions of the evening, when one hour before sundown, the Canadians drove through. Only half an hour or so before, buses and trucks full of nagged looking Germans had passed through the village. Their loaded rifles pointed through opened windows at



A plea for Harry

by Carl D. Tuyl

Rev. Tuyl is a regular contributor to Calvinist Contact in his weekly "Persoverzicht."

Harry might be anyone you know. He could be your postman, the fellow who sits next to you in the pew, or your bank manager. Harry is probably in his mid fifties, showing all the signs of middle age.

You don't know much about Harry because he is very much a loner. He was not always as withdrawn as he is lately, some people might remember that he served in the consistory, or was an active member of the curling club. In recent years, however, Harry has not been part of any kind of social fellowship. He now moves in a world of his own to which very few people are invited or admitted. Even his wife and his children complain to him about his

reservedness.

It is not that Harry repulses people. He greets you pleasantly enough, but everyone who meets Harry has the uncomfortable feeling of being sized up, and judged by some unobtainable secret and mysterious standards.

Harry has been absent from work quite often lately. He sees the doctor frequently, expressing these vague complaints about: headaches, insomnia and stomach trouble. The doctor has examined him, and found no physical malfunction, but when the complaints persisted the physician prescribed some mild barbiturates.

Sleeping is very difficult for Harry. Many a night he does not retire before all T.V. stations have ceased their programming. Even then sleep does not come easily to him, and often Harry resorts to his little vial with pink pills. In the morning he has to drag himself

out of bed, and the quality of his work suffers.

It is impossible to develop any degree of intimacy with Harry. His conversations with others are very limited in scope. Harry will discuss the weather, the traffic and other generalities, but as soon as any contact tends to descend on a deeper level he walks away, off into his private world.

At home Harry often suffers bouts of lethargy, sitting for hours in front of the T.V. set, wrapped in impenetrable silence. On the few occasions when he is almost forced to attend some social function, such as the graduation of his children, or the Sunday services, Harry insists on sitting as close as possible to the exit, and he walks out at the conclusion of the event before anyone can speak to him.

Harry never answers letters, and he hates to use the telephone, seemingly wanting to cut off contact with all

people. To a very large extent he has succeeded in that. He is not invited to parties anymore, and the few friends of an earlier period avoid him.

People call him concerted, reserved, cold, and a bit strange, which is all fine with Harry as long as he is left alone. In the few and rare cases when caring acquaintances challenge and question his attitude, Harry resorts to his usual defense: withdrawal.

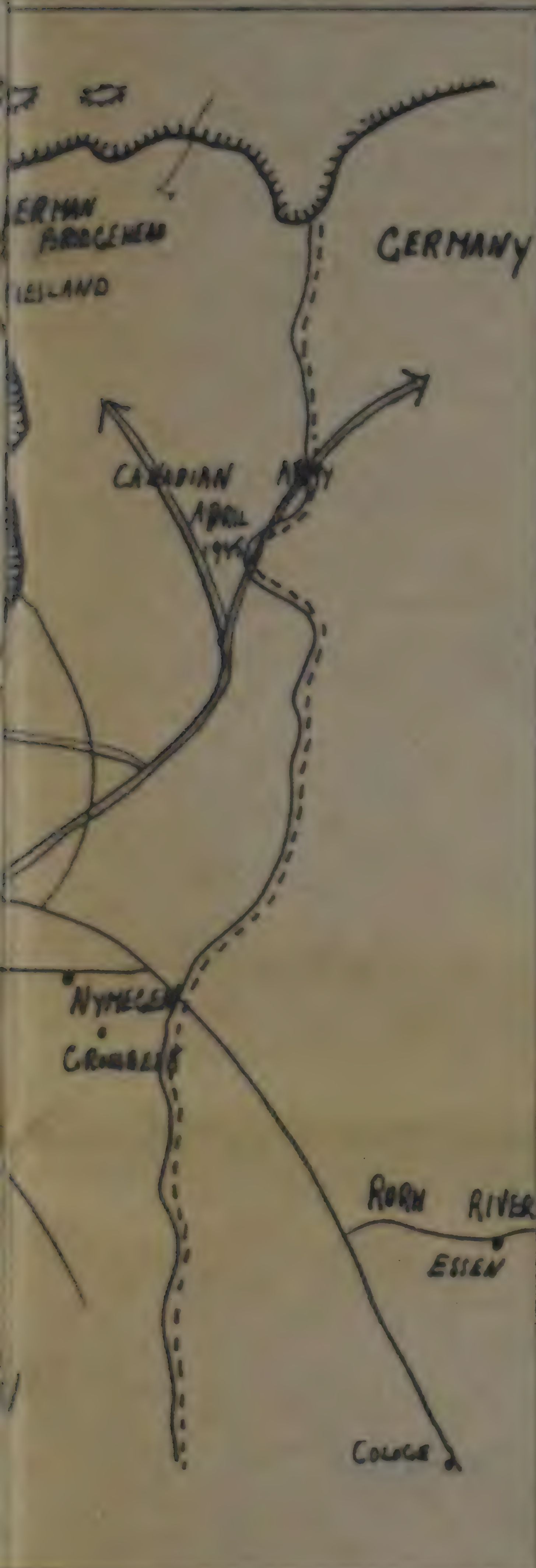
What is the matter with Harry?

Harry, I tell you, is one of the walking wounded, physically more or less undamaged, but psychically forever scarred by the terrors which he has seen, and which are cruelly videotaped upon his memory.

Harry is falling back into an earlier method of survival: block out your consciousness and move mechanically. Let your fingers do the pulling on the trigger, but let your mind not know it. Let your body crawl

from hole to hole, but don't allow the sight of dead bodies to enter into you. Be able to hear the whistling approach of incoming fire, and react almost automatically to it, while you yourself, in an imaginary world far away from the horror, survey and enjoy the peace of a silent sandy beach. Let your body do what is necessary, but let your mind not know what terrible sights you are seeing. Smell the stench of cadavers, but don't allow the consciousness of it to enter your being. Touch blood, and don't know it.

See somebody being blown to bits, but yet on the other hand in your innermost being you don't observe it at all. Separate yourself from your senses, from the sights and smells and sounds of suffering too horrible to be absorbed by any human being. Block out from your knowledge that which literally scares you into emptying your bowels.



deserted sidewalks and their departure was swift. Nobody bade them a bon voyage. Those moments when the eyes of a liberated populace beheld for the first time the young faces of their liberators, have crystallized in an affection for life for the people of Canada and it is no shame to express one's indebtedness in matters of life and death to strangers.

What would have happened to the population of Holland, if the Allied offensive had failed, is of course difficult to say. It seems that the Nazis planned to transport the people en masse to Poland, to fend for themselves. The well cultivated lands of those intractable Dutch would go to the Nazi elite. But the Canadians decided the issue and those very moments when a motorized group of Canadian soldiers rolled through the village in those twilight hours of April 16, 1945 are etched with indelible clarity on the screen of memory.

A few trucks with bronzed young men behind the wheel, a couple of lumbering field pieces, their barrels lowered horizontally, and half a dozen jeeps, that was all. Probably it was reconnoitering party. They stopped for a few moments in the village and then hurried on for they were at the edge of no man's land.

This last circumstance did not prevent some of the more rambunctious of the Canadian soldiers to dance a short jig on the pavement with some of the

village belles in the midst of an ecstatic population. Then they were off again and ten minutes later more trucks with fleeing Germans, glumly looking at the suddenly deserted streets, raced by in their escape efforts.

The next evening the Canadians came back in force, setting up artillery on the outskirts of town and firing shells into German positions, some seven miles away. One artillery man was in conversation with the writer when the first salvo was fired.

In mock terror the gunner jumped up, as if he heard the boom of guns for the first time in his life and his facial expression was one of such intense mock horror, that one would think for a moment he was serious. Then came a liberating and engaging laugh and the writer and his Canadian friend suddenly found common ground in appreciating the precious commodity of humour.

Above all the Canadian soldier proved to be human, not only in his behaviour towards children and hungry people, but also in his engaging sense of humour. This feeling for the unexpected and for mockery was also obvious when one of the gunners doffed his steel helmet and put on a paper hat when the shingles of a nearby house, torn off by the air pressure of the repeated salvos started to rain down.

Of course, humour had never been an outstanding feature of

the Nazi soldier. But now it was as if life was asserting itself again and the Canadian soldiers endeared themselves by their engaging ways.

Here were not hardened, professional soldiers with iron hearts and aloof and haughty ways, with ramrod straight backs, entering towns of Holland in goose step fashion, but decent boys of whom you could believe that they had mothers and fathers and sweethearts waiting for them back home and they were taken in by the people of Holland like their own.

In Groesbeek war cemetery they are buried in their thousands. Canadian boys with English, Scottish, Irish, Russian, Polish and Indian names. Some of their grave markers bear texts from the Bible and speak of Christian hope. Others bear the star of David. Beneath a few rest the remains of young men with clearly Indian names.

It is an overwhelming experience to visit the Groesbeek war cemetery and in the light breeze sweeping its well-kept expanse one sometimes imagines to hear again the youthful voices of the liberators from Canada, who were so tumultuously welcomed by the ever grateful people of Holland. How is it, that more than one immigrant from Holland, when meeting a veteran of the Canadian campaigns on the West European theatre of war during World War II is over and again touched by a sense of admiration and respect? Is it

the unobtrusive and uncomplicated way in which Canadians rallied to the cause of freedom and to the succour of people like themselves?

A little north of Groesbeek lies the great bridge across the Waal River which fell undamaged in Canadian hands and everywhere in Holland lingers the memory of the liberators from Canada and in the extreme north, where huge dikes mark the limits of human habitation, the breezes, blowing in from the North Sea, whisper names like Roy, Bill or Tom, names of young men from Canada who chased away — and may their memory be perpetuated — their own and Holland's enemy to where he came from.

Every year, on November 11, we remember Armistice Day, when hostilities on the front in Western Europe came to an end in World War I in 1918. Time again for Canada to praise and remember its soldiers, who gave their life in the struggle against tyranny, not once but over and over again.

May a spirit of dedication to country and nation as displayed by these young men never grow cold or fade away, for many of us know not — and fortunately so — what the alternative to freedom entails, except perhaps people who have been under the heel of a foreign master themselves, and the soldiers, the Canadian soldiers, who brought freedom to the oppressed and have heard the shouts of joy of a newly freed nation.

Harry, whose video-tape has started to run again, is back into his robot routine. He sees you, but he does not want to see you; he hears you, but he does not want to hear you.

Far away survival techniques have instinctively risen up in Harry. Yes he sizes you up. He is asking himself whether he would want you in his foxhole. He judges you by standards which are absolutely unknown to you. How far could you throw a grenade? How quickly could you change a magazine on a Bren gun? How often would you miss your target? Would you cover for Harry while he slithered to the next elevation? How long, and how far could you, or would you carry a wounded buddy? That's how Harry used to judge people, and his life has depended on those judgments.

Mysteriously, Harry's video-tape has started to run again. The switch has gone on "on"

without Harry's will or control. Not too many people can explain why it happens, but it does to thousands of Harrys all over the world.

They smell the reek of cordite again. Bullets whistle around their heads again. Where you can only hear the song of a bird, Harry hears other sounds: the deep roar of bombers coming over, the uproar of exploding twenty-fives, the barking staccato of automatic fire.

The Harrys walk again from Dachau in the "March of Death" stepping over the bodies of those who collapsed, and will be shot when the column has passed over them. The Harrys relive the torture of the Japanese P.O.W. camps. The Harrys are caught again in murderous crossfire. A million monsters claw away at their peace of mind.

The Harrys die a thousand deaths while you see them hanging onto the straps of

Toronto's subway like any other commuter. You might see them jogging along the banks of the Rideau Canal in Ottawa among the civil servants, but what you don't know is that Harry really is looking for snipers. The Harrys might sit down next to you in the cafeteria, but in their stomachs roar the pain of hunger.

Above all, somehow and somewhere Harry feels guilty of being alive. Many of his old and trusted friends are not, and Harry misses them. His friends have died miserable deaths on the beaches of Normandy on a foggy morning in June, or along paths in the tropical forests of Burma, or they were beaten to death in concentration camps. Harry experiences being alive as a betrayal of his best friends.

You must forgive Harry that he is not so concerned with the matters that arouse your interest. For Harry it is all trivia, for which he has no time.

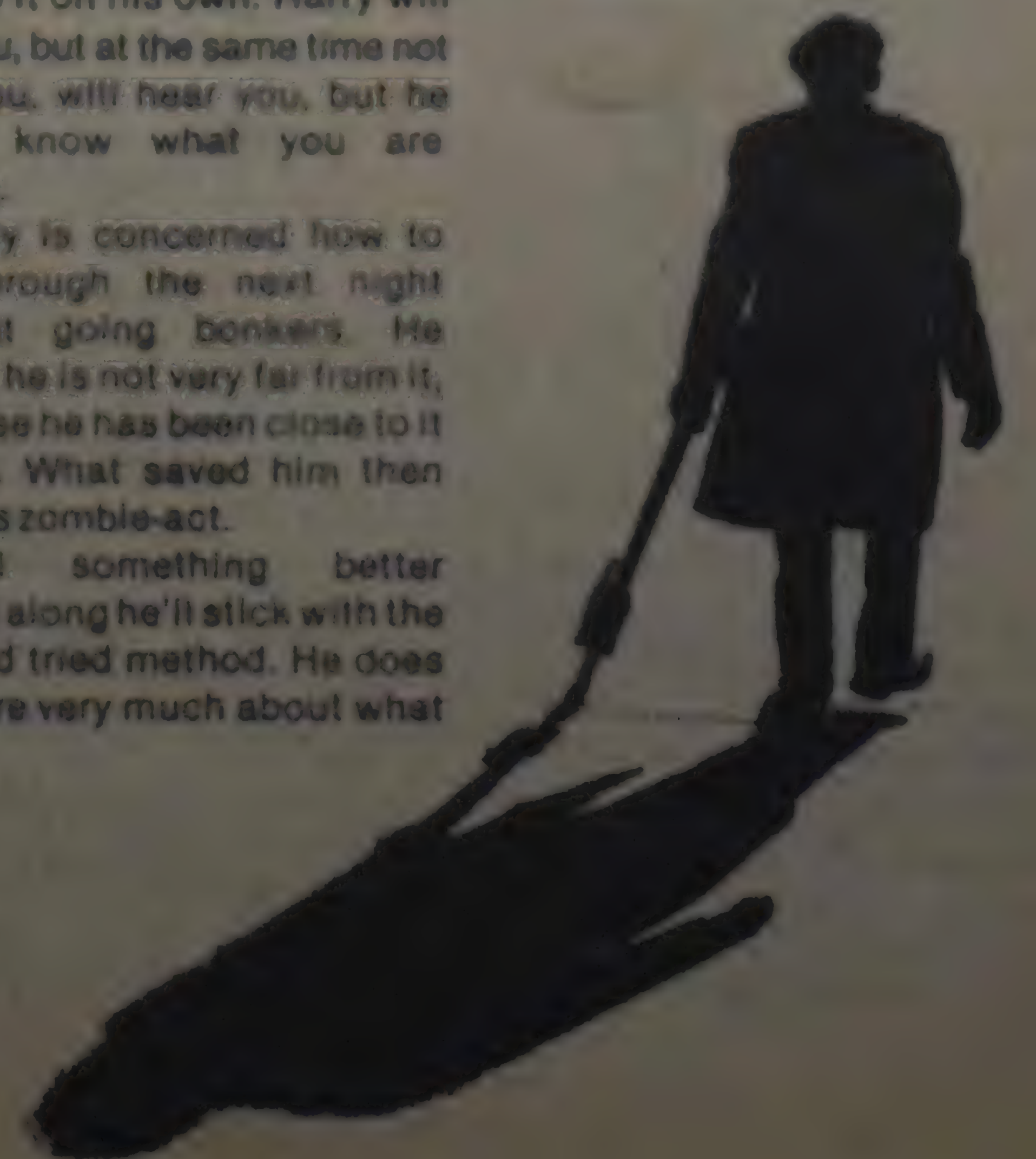
Harry is busy with other things right now. Trying to turn off the video-tape for one. Until he accomplishes that, and there isn't much chance that he will do it on his own. Harry will see you, but at the same time not see you, will hear you, but he won't know what you are saying.

Harry is concerned how to get through the next night without going bonkers. He knows he is not very far from it, because he has been close to it before. What saved him then was his zombie-act.

Until something better comes along he'll stick with the old and tried method. He does not care very much about what

you think of him. That's, at the moment, the very least of his worries.

What worries him is how to turn off the video-tape.



The long shadow of the war

Cont. from page 11

difference lies in re-living the experiences with someone who hears. The structure of such therapy needs to be flexible, and there are times when sessions must not be interrupted or artificially limited by time. The person must on no account again experience being abandoned, this time by the therapist.

Therapy consists of a combination of open-ended sessions lasting several hours and traditional hour-long ones during which we look at the ways in which the person is carrying the war into his or her present life where it is being destructive. Through this process the person can learn to make discriminations as to the amount and kind of stress he is experiencing now, and can learn to respond with greater variety and flexibility than he has in the past. The person can learn that present threat does not always require all-out war effort, or withdrawal and isolation from people whom they love.

The process of therapy I am describing is a difficult one to undertake, and resistance to doing it is very powerful. The rewards of doing it do not come instantly and miraculously, but they do come gradually and certainly.

One person with whom I have deeply shared this process gave me a translation of a quotation from Goethe:

"And where other men were silent in their affliction, a God gave me the power to express my suffering."

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Theo Helkamp

Een winterreis naar Holland? Waarom niet!

De lage prijzen van de KLM maken het de goedkoopste tijd van het jaar om te reizen.

Herinnert u zich hoe vreedzaam Holland kan zijn in de wintermaanden? Het is de ideale tijd van het jaar om bij familie en vrienden door te brengen. De horden toeristen zijn weer vertrokken en het is nu gewoon een plezier om te winkelen, om musea te bezoeken of naar een concert te gaan.

Het beste van alles is dat de KLM het nu gemakkelijker maakt dan ooit tevoren om naar Amsterdam te gaan met laagseizoen kortingen op ons super-koopje, de Charter Klasse Tarieven. Van nu tot de Kerst en na 7 januari kunt u heel wat geld uitsparen in vergelijking met de zometarieven.

Kijkt u maar eens op de tabel hoeveel u zich kunt besparen met de Charter Klasse Tarieven.

Het hele jaar door kunt u geld uitsparen met deze tarieven, maar het meeste in de winter. En vergeet toch niet dat dit soort reizen u de grootst mogelijke keuze van vertrek en aankomst geeft. Met een gewone chartervlucht kunt u maar eens per week reizen. De KLM en CP Air geven keuze uit 7 vluchten per week.

En onze nieuwe tarieven gebaseerd op een enkele reis (een retouropakket is wel vereist!) maken het u mogelijk op uw gemak de dag van vertrek en terugreis uit te kiezen binnen een periode van 7 tot 180 dagen. Chartervluchten kunnen u onmogelijk zulk een vrije en zorgeloze vakantie verschaffen.

En er zijn meer voordelen... Kinderen jonger dan twee jaar gaan gratis mee, kinderen jonger dan 12 jaar krijgen of 20% korting op de Charter Klasse Tarieven of 50% korting op de normale prijzen; het ligt eraan welk tarief goedkoper voor u is.

Charter Klasse Tarieven van de KLM zijn het laagst in de wintertijd voor uw reis naar Amsterdam. Dit is uw grote kans om Holland weer eens te bezoeken. Reisbureau zal u gaarne verdere inlichtingen verstrekken en helpen met het voor boeken van uw reis.

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Bijbelvertaling (III)

De Gereformeerde Bijbelvertaling waarover ik schreef aan het slot van mijn tweede artikel is de zg. Deuxaes bijbel waarvan nu in Nederland een herdruk is verschenen.

De Deuxaesbijbel verscheen in 1562 en werd door onze voorvaders gebruikt tot de Statenvertaling in 1637 en nog wel lang daarna. Het Nieuwe Testament, vertaald door Jan Utenhove, was zelfs zo goed dat het met geringe wijziging in de Statenvertaling werd opgenomen.

Deze Deuxaesbijbel werd gebruikt bij de formulering van onze belijdenis geschriften en kerkelijke formulieren. Deze Bijbel was voorzien van kanttekeningen en aan een van deze ontleent deze Bijbel zijn naam, die op het eerste geluid wat vreemd klinkt: Deuxaesbijbel.

In Nehemia 3: 5 wordt er gezegd van de inwoners van Tekoa dat zij bezig waren met het restaureren van de muur van Jeruzalem. Het was de gewone man die vuile handen kreeg van de cement. De "notabelen", de aanzienlijken van Tekoa wilden hun schouders niet zetten onder het werk van hun God. De kanttekening bij dit vers luidt als volgt:

De armen moeten het kruis dragen,
De rijken geven niets.
Deux aes heeft niet,
Six cinque geeft niet,
Quater drij die helpen vrij.

De zes kanten van de dobbelstenen zijn in deze uitdrukkingen verwerkt: aes = een, deux = twee, drij = drie, quater = vier, cinque = vijf en six = zes. Een en twee hebben niets om te betalen — dat zijn de armen. Vijf en zes, dat zijn de rijken, willen niet betalen. Drie en vier betalen, dat is de middenstand. Ook toen had men al veel op met de kleine luiden.

Waarom noemen ze dit nu een Gereformeerde bijbel? H. Algra geeft daarop in het Fries Dagblad dit antwoord: "Hij is het werk van Nederlandse zonen van de Reformatie van het eerste uur, van 1562, met Embden, de wijkplaats der vervolgd, als het adres. Toch ook wel tot op zekere hoogte, omdat rondom deze Bijbel sterk het streven naar voren komt om vrij van traditionele bindingen niets te weten dan wat in de grondtekst staat. En soms heel duidelijk in de kanttekeningen die meer aansluiten bij de vragen en ervaringen van een mondig geworden kerkvolk dan bij die van een afzonderlijk opererende clericus."

Dr. Tukker heeft een voortreffelijke studie geschreven over deze merkwaardige Bijbel, een inleiding bij de herdruk van de Deuxaesbijbel, waarin veel materiaal is verwerkt. Zijn studie is vooral aantrekkelijk door de kostelijke bloemlezing die hij in de kanttekeningen heeft samengesteld, met daarnaast telkens de kanttekening van de Statenvertaling. Die laatste zijn wetenschappelijker, strenger, soberder, maar die van de Deuxaesbijbel hebben soms een merkwaardige directheid en frisheid.

B.v. in 1 Samuel 3: 1 staat: Nu was in die dagen het Woord des Heren schaars, gezichten waren niet talrijk. Kanttekening: "Daer en waren niet predikers noch parochie heren genoeg; de bijbel heeft onder de banck ghelegen. Niemand heeft ghestudeert, doch Samuel is ghekomen ende heeft dat Woort weder voortgebracht".

Waarom voldeed deze Deuxaesbijbel op de duur niet? Het Oude Testament was geen rechtstreekse vertaling uit de grondtekst, maar een herziening van een weer eerder verschenen Bijbel. Telkens werd het op de Synodes naar voren gebracht: wij moeten een betere vertaling van de Bijbel hebben.

De Nationale Synode van Dordrecht 1618/19, zo bekend door zijn strijd tegen de Remonstranten en het formuleren van de zo bekende vijf artikelen, de Dordtse leerregels, heeft ook de zaak van de vertaling afgehandeld. Toen werd een begin gemaakt met de vertaling van de Schrift die Gods volk in Nederland voor meer dan drie eeuwen als Gods Woord zou leiden op de levensweg van dag tot dag.

J. VanHarmelen

Ouder worden en oud zijn

door Drs. Harry Van Belle,
directeur van Bethesda
Cascade, een counselling
bureau in British Columbia.

Als kleine jongen vertelde mijn oom ons een verhaal over een herder die met zijn schapen op weg was naar de wei. Om daar te komen, vertelde hij, moesten zij eerst over een zeer smal bruggetje. Op dat punt van zijn verhaal aankomen zei oom, "Zo, nu wachten we even tot de schapen over de brug zijn. Dan vertel ik weer verder." Toen volgde er een lange stilte. Na een poosje vroegen we, "Oom, zijn de schapen al over de brug?" Hij antwoorde, "Nee kinderen, ze staan nog steeds te dringen."

Ik weet niet hoeveel maal wij het wel vroegen, maar aan het eind van die dag waren de schapen nog niet over de brug. Het verhaal kon dus niet doorgaan. Aan het eind van die week stonden ze er nog.

Gedurende het volgende jaar en de jaren daarop kregen wij steeds hetzelfde antwoord. Niet lang geleden bezocht ik mijn nu oude oom in Holland en natuurlijk was mijn eerste vraag, "Oom, zijn de schapen al over de brug?" Zijn antwoord was zoals het altijd was gedurende de afgelopen 35 jaar, "Nee kind, ze staan nog steeds te dringen."

Het leven als verhaal

Het verhaal werd dus niet

vervolgd en kwam nooit af. Het liep vast op een kudde dringende schapen. Dat gaf steeds een voelbare spanning want intuïtief wist je: Dat hoort niet! Een verhaal moet door verteld worden. Zo leerde ik al vroeg bij vergelijking iets over het leven. Ik leerde dat ons leven een doorlopend verhaal is dat steeds verandert, en steeds veranderen moet om verteld te kunnen worden, van kind zijn tot volwassen zijn en oud zijn. Ik leerde dat kind zijn goed is maar dat kind blijven niet goed is en dat volwassen zijn goed is maar dat volwassen blijven niet goed is. Ik leerde dat ouder worden normaal is.

Het verhaal kwam nooit af. Ook dat veroorzaakte spanning. Je wist, dat kan niet want een verhaal is een geheel met een begin, een midden en een even zo belangrijk einde. Het moet helemaal uit verteld worden tot het eind, om verhaal te zijn.

Een half verhaal is geen verhaal. Zo leerde ik ook al vroeg iets over de eenheid van ons leven. Het leven begint als je kind bent, het wordt vervolgd via de volwassenheid en het eindigt in de ouderdom. Zo hoort het. Van iemand die vroegtijdig sterft, in de kracht van zijn leven, weten we: Dat mag niet. Dat is niet goed. Hij stierf te vroeg. Zijn levensverhaal was nog niet af. Het mist de ouderdom. Natuurlijk

heeft ons leven een begin, een midden en een eind. Oud zijn is dus ook normaal.

De hoofdstukken van ons leven

Van ouder worden heeft iedereen weet bij ervaring. Iedereen wordt ouder van de dag van zijn geboorte. Maar niet ieder van ons heeft de ouderdom al ervaren. Ik zelf ben nog niet verder dan de middelbare leeftijd. Toch kan ik, naar ik meen, bij vergelijking iets over oud zijn zeggen omdat het leven maar niet een groot verhaal is, maar ook een serie van kleinere verhalen. Het boek van ons leven heeft hoofdstukken: het kind zijn, de jeugd, de volwassenheid, de middelbare leeftijd en de ouderdom. Elk van die levensperiodes heeft een begin maar evenzogoed een einde. Het leven is eindeloos, een zaak van dit afmaken en dat beginnen, een zaak van klaarkomen, ophouden, loslaten en met iets nieuws doorgaan. Elk van ons, zelfs een kind, heeft weet van eindigen en kent dus de ouderdom bij vergelijking.

Voor ieder van ons is het leven ook tijdelijk. Het gaat door. Er is maar weinig dat hetzelfde blijft. Wij veranderen ook. Wat nog komt, de toekomst, is nog niet. Wat al gebeurd is, het verleden, is niet meer. Het geldt voor oud en jong dat we ons leven altijd leven tussen "nog niet" en "niet meer." Elk mens heeft

Alberta: Canada's hoorn des overvloeds

door F.S. Manor

(Canadian Scene) — Alberta is een jonge provincie, die in 1905 toetrad tot Canada's confederatie. De North West Company trok er zich in 1789 niets van aan dat dit gebied toebehoorde aan de Hudson's Bay Company en stuurde er Alexander Mackenzie op uit het gebied in kaart te brengen. Men droeg hem ook op de Rockies te trotseren en te proberen de Pacific te bereiken. Ondanks dat bleef het gebied in handen van de Hudson's Bay Company tot 1869 en in 1882 kreeg het de naam van Prinses Louise Alberta, de dochter van Koningin Victoria.

Het werd toen al gauw een onderdeel van de bekende "Bible Belt" die zich uitstrekte over een groot gedeelte van het Noordamerikaanse midden westen. De voorspoed die men er kende voor de Eerste Wereldoorlog was echter niet van lange duur en gedurende de depressie in de vijftendertiger jaren adopteerde Alberta de "funny money" theorie van de Schotse Ingenieur Majoor C.H. Douglas, de theoreticus van de Social Credit Party. Evangelist William Aberhart werd gekozen als eerste minister, wiens nieuwe Social Credit Party land

hypotheken afschafte, zelf geld begon te drukken en andere maatregelen nam, die door de federale regering veroordeeld werden. De Social Credit Party bleef echter voortbestaan, maar veranderde langzamerhand in een vrij conservatieve partij, die onlangs de teugels overgegeven heeft aan de Conservatieve Partij en diens leider Peter Lougheed.

En terwijl Canada's federale regering worstelt met een tekort van zoets als \$9 biljoen, baadt Alberta zich in de weelde van een overschot van \$4 biljoen en het is daarmee waarschijnlijk de enige jurisdictie in de westerse wereld waar men jaar na jaar zulke hartverwarmende cijfers kan publiceren. Het Alberta Heritage Fund dat duidelijk met veel meer scherpzinnigheid wordt beheerd dan het Canada Pension Plan van de federale regering, heeft activa ten bedrage van meer dan \$4 biljoen. De provinciale inkomstenbelasting is laag en is verleden jaar weer verlaagd. En terwijl de rest van Canada drie tot vier keer zo veel betaald voor gas als het zes jaar geleden deed, verwarmen de mensen in Alberta hun huizen nog net zo goedkoop als in 1974.

Dat is allemaal begonnen

toen de Arabieren de oliekransen dichtdraaiden in 1973, hetgeen werd gevolgd door enorme stijgingen in de OPEC prijzen en een ongekende hausse in Alberta, een provincie die olie, gas, vruchtbare grond, een prachtig berglandschap met een zich snel ontwikkelend toerisme en geld, geld, geld heeft, terwijl het in 1947 nog op keek tegen een vreesaanjagend tekort.

Zodra die olie situatie begon, begon ook de provincie plotseling snel te groeien. Ondernemende Canada's die eerst hun financiële hiel gezocht hadden in Toronto en Montreal, trokken naar Alberta, ondanks het strenge klimaat van de provincie.

Terwijl de bevolking in Canada als geheel toeneemt met 1.3 procent per jaar, stijgt die van Alberta thans met 4.3 procent per jaar. De economische groei van Canada was verleden jaar 3.9 procent en die van Alberta 4.9 procent.

Olie en gas vormen de voornaamste bron van inkomen, maar kolen beginnen ook een woordje mee te spreken. Er wordt geschat dat de provincie 47 biljoen ton kolen heeft. Landbouw speelt ook nog een belangrijke rol.

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Toch is er een verschil. Als je oud bent is er veel dat "niet meer" is. Als je kind bent is er veel dat "nog niet" is. Dat zet een stempel op je leven. Een kind leeft typisch in de toekomst. Het wil graag zijn kinderverhaal zo gauw mogelijk afmaken. Het wil groot worden. Hoe anders is dat als je ouder wordt. Dan kan je soms hunkeren weer kind te zijn, spontaan en zorgeloos. Maar dat kan niet. De tijd gaat door. Je kan de klok niet terugzetten. Kinderen zijn leergierig, op ervaring uit en dromend op de toekomst gericht. Er is ook

merkt weer een hoofdstuk geschreven. Weer een verhaal verteld, een boeiend verhaal inderdaad, maar er zit een slot aan. Je bent nu 'niet meer' volwassen. Die tijd is voorbij.

Een nieuw verhaal volgt, een nieuw hoofdstuk dat 'nog niet' geschreven is. Je komt op middelbare leeftijd. Die levensperiode begint met de voltooiing van je plannen. Het begin is de aankomst, het arriveren. Je bent 25 jaar getrouwd, de kinderen zijn groot en deur uit, de zaak draait, het huis is afbetaald, de kerk en de school lopen goed. De dromen zijn gerealiseerd.

De ouderdom

Dat woord staat ook als kopstuk boven het volgende, het laatste hoofdstuk van ons leven, de ouderdom. In dat laatste verhaal, dat laatste hoofdstuk staat veel over "niet meer" en nog maar weinig over "nog niet." Het hoeft "niet meer." Het is ultrusten geblazen. "Niet meer" nodig. "Niet meer" zo fit. "Niet meer" zo gezond. "Niet meer" zo helder. "Ga toch eens zitten, opa. Rust eens wat uit. Je kunt niet meer zoals vroeger! De wereld draait zonder u ook wel." Ik stel me voor dat dat moeilijk is. Eens zag ik een

Toen was je aandacht voor je gericht, vlak voor je handen want daar lag het werk. Je lichaam speelde mee op de achtergrond als een vertrouwd, goedwerkend instrument. Nu vraagt het zelf je aandacht. Je gaat er voorzichtiger mee om. Je moet er nu mee oppassen. Er is een reductie van werkkraft, soms ook van denkkraft, en horen, zien en smaak worden minder. Het lichaam dwingt je om minder te doen, om uit te rusten. Het kan "niet meer."

Toch moeten we dat niet overdrijven. Het hele leven is o.a. een kwestie van "niet meer." Niemand van ons kan meer van een lisse genieten zoals een kind daarvan geniet. Die tijd is voorbij. Ook kunnen we niet meer zo spontaan blij zijn als een kind. Daarvoor hebben we als volwassenen al teveel meegemaakt. Voor de volwassenen komt er ook een tijd dat kinderen krijgen en grootbrengen voorbij is. Je hele leven door zijn er dus dingen die ten einde komen.

Zo is het ook lichamelijk. Hoewel ik zelf nog in de kracht van mijn leven meen te staan moet ik toch oppassen met wat ik eet. Ik moet zorgen dat ik op tijd naar bed ga en ook dat ik voldoende lichamelijke beweging krijg anders wordt dat lichaam van mij slap en gauw moe. Voor vele taken kan mijn lichaam dus ook "niet meer" mee. Verder kunnen we heel wat doen tegen de aftakeling van het lichaam op onze oude dag. Je kan geïntereseerd blijven in het leven. Dat houdt je wakker. Je kan met andere woorden actief ultrusten: knutselen, in beweging blijven, lezen, denken, enz. Dat helpt.

Over dood en leven

Toch stel ik me voor dat één van de ouden van dagen denkt: Ja man, je hebt gemakkelijk praten. Je moest zelf maar eens oud zijn. Ouder worden wil iedereen, maar oud zijn wil niemand, zegt Glinhuis in zijn boek *Hoe dichtert ik nader*. Zo is het ook. Iemand zei eens tegen een oude man: "Wat heb je het toch goed, je hoeft niets meer te doen." "Nee," antwoordde hij, "je moet me niet benijden want ik zit op de dood te wachten." Pessimistisch was dat antwoord, maar wel raak. Oud zijn blijft het slot van alle levensverhalen. We leven allen tussen "nog niet" en "niet meer." Maar bij een kind kan er nog heel veel, bij ouden van dagen nog maar weinig. Dat is het verschil.

Het is vooral de dood die ons moedeloos kan maken op onze oude dag. De dood komt niet alleen aan het eind van ons leven. Hij is aanwezig van af de dag van onze geboorte. Hij is dreigend aanwezig in de vorm van ziekte, honger, gebrek, ongelukken en teleurstellingen. Hij hoort niet in ons leven maar voor ons is hij er altijd wel geweest, ons hele leven door. Het verschil is echter dat hij bij het ouder worden meer op ons af schijnt te komen. Dat maakt

ons soms droevig en bang.

Nu is de vraag belangrijk hoe we zinvol kunnen blijven leven, ook in onze ouderdom, zonder moedeloos te worden in de put te geraken. Die vraag lijkt vrij gemakkelijk te beantwoorden voor een Christen en wordt ook vaak (te) gemakkelijk beantwoord. Christus heeft immers de dood overwonnen. Een dominee zei eens: Over de dood moeten Christenen niet zo tobben want Christenen sterven niet. Ze gaan naar huis als hun werk op aarde af is. Zo is het gelukkig ook inderdaad voor ons en dat geeft hoop. Ons huidige levensverhaal loopt ten einde, maar dat is niet erg want een beter, mooier, rijker verhaal volgt. Dat is het verhaal van ons eeuwig leven na de dood, dicht bij de Heer. Er is dus leven na de dood voor een Christen. Achter het laatste woord van ons laatste verhaal schrijven we met grote letters: "Wordt vervolgd, om Jezus" wil, amen."

Aan de andere kant is het toch niet zo gemakkelijk, want tussen dat eeuwige leven en ons huidige bestaan staat voor ieder van ons onontkoombaar de dood. Daar moeten we allen door heen. Gelukkig niet alleen, maar toch, de dood is voor elk van ons een harde tragische realiteit waar we m.i., gerust bang voor kunnen zijn en moeite mee mogen hebben. Sterven is niet alleen maar een inslapen. De dood takelt je lichaam af, ontnemt je je vrouw, je man, je vrienden en maakt je eenzaam op je oude dag. De dood hoort niet bij ons leven. Maar toch is hij er. En als zodanig, als een pijnlijk, moeilijk verteerbaar feit moeten we er mee klaar komen, ons hele leven door, telkens weer en vooral bij de ouderdom want daar lijkt de dood het meest reëel.

Men vroeg prof. Zuidema van de Vrije Universiteit vlak voor zijn sterven wat hij van de dood dacht. Daar had hij geen goed woord voor over (en terecht meen ik). "De dood," zei hij in zijn eigen simpele woorden "is de totale aftakeling van ons leven. Hij stelt je naakt voor je (Zaligmaker Die je dan vraagt: en, had je nog wat?" Maar als oprecht kind van God voegde hij er aan toe: "Als je dan de genade hebt om te antwoorden: "Nee, ik heb niets meer," dan zal de Heiland zeggen: "Nou, kom dan maar binnen, dan kan je eens goed ultrusten."

In je leven met de dood klaarkomen, dat is een moeilijke opgave. Maar het kan. Een vrouw vertelde mij kort geleden dat ze jaren lang verschrikkelijk bang was voor de dood. Haar grootste vrees was dat ze alleen zou sterven. Dat leek haar ontzettend. Nu was ze daar echter vanaf, zei ze, want nu wist ze, op grond van Ps. 23, dat de hand van Jezus haar door de dood zou leiden. En dan was het wel goed, zei ze.

Vervolg op pag. 18

Nu hebben wij protestanten altijd moeite met ultrusten, met niets doen. Volgens ons is het leven werken. We kunnen nu eenmaal moeilijk met Luther zeggen zoals hij zei tegen Melanchton: "Je moet de Heer ook met luieren kunnen dienen." Niets doen mag niet alleen, het is ook nodig. Er hoort een slot aans ons leven en dat slot is ultrusten.



zoveel te leren, te ervaren, en te dromen als je kind bent. Je weet nog zo weinig. Leren past bij het kind zijn en er wordt ook veel geleerd. Langzaam aan leert het kind wat hij nodig heeft om volwassen te zijn. Hij leert zichzelf ook beter kennen en tenslotte leert hij zijn vele toekomst dromen om te zetten in een meer solide, haalbaar levensplan. Hij kan nu voor zichzelf zorgen. Hij is volwassen geworden. Kind is hij nu "niet meer." Dat verhaal is uit, dat hoofdstuk is af. Hij weet nu wat hij wil.

Toch is er nog veel van zijn leven over dat "nog niet" is en hij is al druk bezig met het volgende verhaal, de volwassenheid. Dat is de tijd van het uitvoeren van de plannen die tot stand kwamen aan het eind van het vorige verhaal. Er gebeurt veel tijdens die volwassenheid. Je gaat trouwen. Je krijgt kinderen. Je brengt ze groot. Je richt een zaak op. Je maakt je carrière. Je bouwt of je koopt een huis. Het is een tijd van plannen maken en plannen uitvoeren. Je doet mee aan de kerk, de school en andere gemeenschappelijke doeleinden. Je doet mee en je telt mee. Het leven is druk en er is weinig tijd voor rusten of nadenken want je bouwt aan je toekomst.

Het lukt ook met veel zorgen en verantwoordelijkheid. Langzamerhand begint er iets af te komen. Je bereikt iets. Je volwassenheid loopt ten einde. Zo wordt er zonder dat je het

De plannen zijn uitgevoerd en je wilt liefst zo weinig mogelijk veranderen aan de toekomst die je gebouwd hebt. Het moet zo blijven. Je instelling wordt behoudend.

Dat geeft wel eens strubbelingen met de komende generatie die vanwege hun leeftijd op verandering uit zijn. Maar dat kun je wel aan want je hebt ervaring. Er wordt naar je geluisterd. Je gaat nu besturend, raadgevend, adviserend te werk. "Kijk, zo moet het, zo hebben wij het geleerd." Zelf werk je niet meer. Je werkt met de mensen die het werk doen. Dat soort overdragen van opgedane ervaring past bij het midden van het midden van je leven.

Doorgeven is een karakteristiek van de middelbare leeftijd. Maar ook overgeven. Dat begin je te merken aan het eind van deze levensperiode. Ook dit verhaal raakt uitverteld. Ook aan dit hoofdstuk zit een slot, vaak een pijnlijk slot. Langzaam aan word je dit gewaar in de komende generatie. Ze hebben andere ideeën andere plannen. Hun verhaal is anders dan wij het verteld hebben. Ze luisteren "niet meer." Ze doen het op hun manier en maken hun eigen fouten. De wereld verandert door hen, zonder ons te raadplegen. Moeilijk is dat. Het laatste woord van dit hoofdstuk is dan ook "volaten."

reclamebord In Holland waarop een oude man knorrig over zijn schouder keek. Onder aan stond met grote letters geschreven: Ik ben je opa niet! Precies. Wie wil nou als opa op een stoel aan de kant van het levensgebeuren gezet worden?

Toch zit er iets in de ouderdom dat anders is dan de rest van ons leven. Het is een apart verhaal. Het is het laatste hoofdstuk. Als we oud zijn zijn we bezig met het slot van ons leven. Daar zitten nu twee kanten aan. Ten eerste, als je oud bent heb je al zo veel geschreven aan je levensverhaal dat je wel moe zult zijn. Het liep zeker niet allemaal op roltjes. Dus is het inderdaad ultrusten geblazen want je bent n.je. 'Retirement' zeggen we in 't engels, daar zit het woord 'tired' (moe) in.

Nu hebben wij protestanten altijd moeite met ultrusten, met niets doen. Volgens ons is het leven werken. We kunnen nu eenmaal moeilijk met Luther zeggen zoals hij zei tegen Melanchton: "Je moet de Heer ook met luieren kunnen dienen." Niets doen mag niet alleen, het is ook nodig. Er hoort een slot aans ons leven en dat slot is ultrusten.

De andere kant van het oudzijn is dat onze krachten langzamerhand aftakelen en we dus weinig meer kunnen doen. Het oude lichaam gaat niet zo goed meer mee. Het doet overal pijn. Je vertrouwt je lichaam niet zo goed meer. Vroeger dacht je er niet aan.

Ouder worden . . . conclusie

want Jezus had de dood al overwonnen. Hij wist dus hoe Hij met de dood om moest gaan en dus had zij daar geen zorgen meer over.

Jezus, de weg van onze levenswandeling.

Als Jezus er is voor ons in de dood, is Hij er zeker voor ons in het leven. Om dat wat concreter te verstaan moeten we, meen ik, het leven gaan beschouwen als een wandeling. Het leven is een lopen op een pad, van hier naar daar. Ook nu weer niet zonder gevaren, zonder oponthoud of smalle bruggetjes, maar toch, een doorgaande wandeling van klandzijn naar oudzijn.

Het leven als een wandeling. Dat is een door en door bijbelse beeldspraak. De bijbel spreekt vaak zo over het leven. Over Henoch, b.v., die wandelde met God, over Abraham, Jakob en de Israëlieten die geen blijvende stad hadden maar in tenten kampeerden. De bijbel spreekt van een wandelen in God's geboden van een wandelen in het licht, van een wandelen in de waarheid.

Het mooie van die beeldspraak vind ik nu dat Jezus zichzelf aanwijst als de Weg. Hij is dus de grond die vastheid geeft aan je voeten. Hij is het pad dat de richting aangeeft waar je naar toe moet. Hij is het licht dat zorgt dat je niet verdwaalt. Hij neemt je bij de hand, en als je Zijn hand maar vast houdt gaat het goed, loop je zonder struikelen. Laat je hem los en hol je vooruit gejaagd naar je doel (het leven is) een wandeling, geen hardloop wedstrijd!; wil je harder dan Hij, dan kan je struikelen, vallen, je pijn doen aan Zijn weg, totdat Hij je inhaalt, je hand grijpt, en je weer opricht. Het beeld van het leven als wandeling is mooi en bijbels.

Het mooiste van het beeld vind ik dat Jezus er dus altijd is als de Weg van je levenswandeling. Hij is er aan het begin, halverwege, en ook aan het einde. Steeds dezelfde, onveranderlijk behulpzaam. De band aan Jezus als de weg, het pad, de hand van onze levenswandeling is er dus altijd, als je kind bent, als jongen of meisje, als volwassene, en als oude van dagen. Hij is het die ons veranderlijk leven op elke leeftijd vastheid en zin geeft.

Christen zijn is niet alleen maar een kinderlijk iets van de zondagsschool, dat je dan ontgroeit als je een man geworden bent. Christen zijn is ook niet alleen maar voor oude mensen die bang zijn voor de dood. Jezus is voor ons hele leven Alpha en Omega, Begin en Einde. Jezus is er ons hele leven geweest als een feit waar we van op aan kunnen. Zal Hij ons dan verlaten als de wandeling gaat door het dal van de schaduw van de dood? Nee toch! Ook daar zal Zijn hand ons leiden tot we aankomen bij de stad van de vele woningen waar Hij al plaats voor ons gemaakt heeft.

De zin van de ouderdom

Dit vertrouwen in de nabijheid van de Heer van leven en dood geeft rust van binnen. En rust, uitrusten, niets doen, hoort bij het eind van ons leven. Het gaat hier, m.i., over de belangrijke vraag of de ouderdom eigenlijk wel zin heeft. Het lijkt zo allemaal een zaak van "niet meer." Je hoeft "niet meer" mee te doen, en je kan "niet meer" meedoen. Je komt inderdaad terecht op een stoel aan de rand van het levensgebeuren. Heeft het leven dan nog wel zin? Ik meen van wel, omdat het je op allerlei manieren dwingt om uit te rusten.

Maar waarom is dat uitrusten dan zo belangrijk voor de ouderdom? De ouderdom is het laatste hoofdstuk van ons levensverhaal en dat hoofdstuk heeft een slot waarin we de hoofdzaak van ons leven beschrijven. Het is de conclusie van ons leven, het "einde van de zaak" zegt de oude wijze Prediker in Pr. 12:13.

De laatste taak van de ouderdom is het komen tot de slotsom van ons leven. Het is de beantwoording van de vraag: Wat was nu de zin van mijn leven? De meer geleerde bejaarde mag daar dan een dik boek over schrijven, een soort levensbeschrijving achteraf, terwijl de eenvoudige bejaarde het houdt bij een paar simpele woorden, zo van "Dit heb ik wel geleerd in mijn leven." Toch meen ik dat iedere bejaarde, opzettelijk of onwillekeurig, bezig is met de vraag naar de conclusie van zijn of haar leven. Elk van hen is bezig met het formuleren van een stuk levenswijsheid.

Dat soort wijsheid kan je alleen op doen aan het eind van je leven. Het eist diepgaande studie van je leven. En voor dat soort studie heb je nu rust nodig, en een overvloed van tijd. Als je nog midden in het leven staat kom je daar niet aan toe. Je hebt het veel te druk. Je wilt nog te veel. Er staat nog te veel op het programma. Maar als je oud bent is je leven af en wat niet af kwam doet nu nog weinig terzake. Als oude van dagen kan je inderdaad je leven langs gaan van begin tot einde, rustig op een stoel, lang peinzend tussen koffietijd en theetijd eerlijk en zonder schijnheiligheid.

Doe je dat, dan ga je dingen zien die je vroeger niet zag. En je gaat verbanden leggen waar je vroeger nooit aan dacht. Je krijgt kijk op de zaak 'Het "einde" van de zaak komt in 't zicht. Je zet een punt achter je leven. Nu is het best mogelijk dat de een, omdat zijn leven nu eenmaal wat vlotter verliep, meer uitroptekens achter zijn leven kan zetten, terwijl de ander veel meer vraagtekens overhoudt. (Goede vragen zijn ook de moeite waard!) Hoe dan ook, elke bejaarde is bezig met de slotsom. En daar toe te komen geeft ook rust.

Ouderdom is uitrusten en nadenken over je leven, er perspectief in zien, er wijzer van worden. Kan je doen als je oud bent. Je hebt alles al beleefd van begin tot eind. Je hoeft niets meer te bewijzen, niets meer te verdedigen, alleen nog maar conclusies te trekken. Dat soort studie, dat soort uitrusten geeft doordachte wijsheid, die de komende generatie nodig heeft, vooral vandaag.

De wereld van vandaag heeft wijsheid nodig. Ons tekort aan wijsheid is groter dan ons energie tekort. Er zijn nog maar weinig mensen die nog geloven dat problemen opgelost kunnen worden. Problemen oplossen is veel meer een zaak van een nieuw gat graven om het oude gat te dempen. Van de zaak rond krijgen of de zaak overzien is geen sprake meer. Daarom heeft de wereld van vandaag de afrondende, concluderende wijsheid van de ouderdom zo nodig. Dat weten de bejaarden veel beter dan wij jongeren. Vandaar dat ze zo graag met ons jongeren willen praten over het verleden. Dat praten over het verleden is niet maar een nakaarten over "de goeie oude tijd." Dat merk je wel als je maar lang genoeg lultert, want aan 't eind van elk verhaal dat de ouderen vertellen komt altijd de bekende slotsom, "Dit heb ik wel geleerd in mijn leven . . ."

De ouderen willen hun wijsheid kwijt. Jammer dat er zo weinig naar hen wordt geluisterd. Jammer voor hen, maar vooral jammer voor de jongeren. Mogelijk zag de wereld er beter uit als de wijsheid van de ouderdom meer serieus genomen werd. Want ook de ouderdom heeft zin. Het doordenken en doorgeven van wijsheid hoort bij het leven. Het leven is een geheel waaraan het slot niet mag ontbreken. Zelfs wanneer niet iedereen het leest is het toch belangrijk dat het geschreven wordt. Om Jezus' wil.

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Jan van Bruchem brengt U de "Dutch Touch" elke morgen van 10-11 uur.

's Zaterdags speelt Fred van Hamersveld verzoeknummers op de piano en op het elektronische orgel.

's Zondagsavonds van 8.30 — 9 uur 'Te Deum Laudamus'

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de levens geschiedenis van Pieter Vermeulen

door G  Verhoog

Gemeente Velsen  

71

Dan lacht de meester: "Je kent zelf het antwoord: de mannen praten zo, omdat ze dom zijn. Laten we liever zien naar de velen, die ons werk steunen en waarderen." Is het niet waar, dat hij reden tot voldoening heeft? Als hij terugdankt aan deze streek; de school als een houten bouwval op een kale vlakte, waar men in hollen leefde en elkaar in liederlijke dronkenschap met messen bevocht en waar geen mens veilig was en loch — de overwinning wordt bevochten?

Op Oudejaarsavond komen enkele mannen naar het huis van de meester, van de heer Gutteling en de heer Wesseldijk.

De meester ziet hen aankomen met hun langzame zwaaiende stappen. "Als hun komt maar met vrede is," zegt hij glimlachend, maar in hem springt de vraag los, wat deze zware jongens nu weer in hun schild voeren. Luid kilnt echter zijn lach, als hij in de kamer komt met een vaatje zoute haring dat die mannen speciaal kwamen brengen en haastig weer vertrokken uit pure angst dat ze bij de deftigheid van de meester en de juffrouw binnen zouden moeten komen. Ze gunnen hen een vaatje haring, maar verder geen gezeur.

En Oudejaarsnacht, precies om twaalf uur stuurt een vader uit Velsen zijn tegensputterend zoontje in de duisternis naar het huis van de meester om op dat tijdstip een nieuwjaarswens in de brievenbus te laten glijden; hij wil beslissend de eerste zijn. Het lukt hem zeventien jaar lang, de eerste te zijn, om de meester een gelukkig nieuwjaar toe te wensen via de brievenbus.

Het nieuwe jaar is weer vol besognes. Er verschijnen couranten en weekbladen in Haarlem, die Velseroord bereiken; de meester wordt gevraagd meditaties te schrijven en zijn stijl is verre van zalfend of onwerkelijk; de meester kan een donderende preek houden, maar tegelijk de diepe waarde van de Bijbel de mensen inprenten — zo is hij ook in zijn vele artikelen, die hij voortaan zal schrijven tot zijn laatste uren toe.

De heer Brederveld is weer teruggekomen uit Harskamp. Velseroord heeft nog steeds geen toestemming van IJmuiden, noch van de Classis, een zelfstandige kerk te stichten; men blijft onderhorig aan IJmuiden en men moet elke Zondag de verre tocht ondernemen.

Pieter Verhoog, die met zijn jonge knappe vrouw uit Amsterdam is gekomen en een zaak in Velseroord heeft gekocht, waar hij in de loop de jaren een groot bedrijf van maakt, werkt vele jaren met de meester samen, inzonderheid strijden ze samen om losmaking van de kerk van IJmuiden en om gelijkstelling met de subsidie van de Regering. Het is een harde strijd, maar deze mannen zijn onwrikbaar, omdat ze voor het recht strijden. Er ontstaat een diepe vriendschap tussen hen en de gezinnen leren elkaar op een uitermate prettige wijze kennen. Er wordt als het ware in de strijd een front gevormd en de familie Ouda-hoorn in Velsen leeft hierin ook mee. Zij moeten vijf jaren nog wachten, vechten, vergaderen, besprekingen voeren, spot verdragen en opgespoten haat naast zich neerleggen.

Als de jonge Pieter Verhoog blindelings op zijn doel afgaat in onstuimig doordringen, is het thuis zijn jonge vrouw, die met haar beminnelijke wijze van overtuigen hem remt en tot tact weet te brengen. Het is de meester, die hem meer politieke wegen wijst en zo vullen zij elkaar aan in de strijd tegen onrecht.

Tot zolang legt de meester met de heer Brederveld vele huisbezoeken af; deze oefenaar spaart een dominee uit en doet het werk van een predikant voor een zeer pover traktement. Het deert hem niet zo.

Pieter Verhoog kent de strijd. Hij heeft als jongen gezien, dat mensen zijn vader met modder en stenen gooiden, omdat die vader het waagde met God en Gereformeerd werd. Het gehele gezin is in armoede groot gebracht maar allen hebben door zelfstudie een goede plaats in de maatschappij verworven: zij weten

wat het is te strijden voor geloof en tegen miskenning. De liefde voor een zuivere Kerk doorgloeide deze Pieter Verhoog, hij verdedigde blindelings — en velen hebben hem daarin niet begrepen. Het deerde hem niet teveel. God was zijn doel.

Hij kwam in Velseroord, omdat hij meende door het kopen van een zaak omhoog te komen op de maatschappelijke ladder — het is hem grandioos gelukt en hij werd later bedrijfsleider van een inkoop-combinatie die geheel Kennemerland betrof; voorts werd hij voorzitter van "De Nederlandsche Kruideniersbond" en had zijn kantoor in Rotterdam, waar hij vaak heenreisde. Maar tegelijk vond hij in dit Velseroord een werkterrein op het gebied van kerk en school; dit terrein was zo groot, dat hij tot het laatste uur voor zijn plotselinge dood volijverig hieraan werkte. Zo uit zijn werk geroepen door God en zo met de kruisbanier in de hand voor God te mogen verschijnen, was zijn liefste wens en God heeft deze wens vervuld.

Zijn vrouw, de stille Cornelia Christiana Mastenbroek stond aan zijn zij als de schuchter meelevende kracht in zijn strijd; haar werkterrein was het niet naar voren tredende werk van barmhertigheid; ze wist waar nood heerste en daar was haar helpende hand. Een van haar dienstboden, Maartje Visser bewaart nog in stille ontroering de wollen sjaal, die ze kreeg toen ze ziek was, heel lang. Het was een eigengebreide sjaal en dit is maar een tip opgelicht van het vele — vele dat mensen niet weten, maar door God is gezien.

Dan de blijde, drukke, Heinemiek Vermeulen en Jelle Nauta; de stille maar ijverige, altijd bezig zijnde. Haar stralende lach, beweeglijke actieve geest; haar ogen die alles schenen te zien ook op het gebied van het openbare leven — ze was te vinden in vrouwenbond en comite's; wat een kracht straalde van haar uit —

De heer Nauta, rijzige figuur met de stille, gemoedelijke lach op zijn gezicht, maar zijn onverflauwde ijver —

Allen en zovelen met hen, allen strijders op de barre Heide...

38

Het is een blijvend plezier voor De Groot en zijn gezin, dat de meester en meneer Brederveld bij hen altijd een boterham blijven eten, omdat de meester hun Sliedrechtse kaas zo ongehoord lekker vindt. Op allerlei wijzen is de meester bij het gezinsleven betrokken en toch blijft hij de meester, die een reserve in zich meedraagt tegenover ieder. Men ziet hem als raadsman en vindt het vanzelfsprekend dat hij ook alle feesten meemaakt.

Als een gezin het twaalfen-een-half-jarig huwelijksfeest viert en men dit blij en gelukkig viert met chocolade en kantoek, komt de meester ook en schrijft met wit krijt op de grote spiegel in de kamer: Hulde aan het koperen bruidspaar!

Men mag de meester liever dan de heer Brederveld; de laatste is wat zwaar in de leer en is weinig vrolijk; hij is meer in de gratie bij de Urkers. De Heldebewoners hebben het niet zo op de heer Brederveld, als hij zijn stalen bril, die in de loop der jaren tot de punt van zijn neus is afgezak, omhoog hijst maar niet te hoog omdat hij er overheen wil zien, als zijn gezicht vol rimpels, gedekt met een zwart kalotje een plooi tot spreken krijgt en zijn vinger waarschuwend omhoog gaat: "Ja, jullie mogen wel pret maken, maar denk aan je zieleheil —" dan zal men hem nooit ofte nimmer bespotten, maar men heeft toch liever de gewone of de donderpreken van de meester, omdat die altijd weer met humor of sarcasme gekruid zijn, maar boeiend blijven om aan te horen.

Als in Twiell dikke Alie, die geen kerkdienst mist en het zo gauw warm heeft, dat ze van alle kanten glimt, op een keer pardoos op haar eau-de-cologne fles gaat zitten en in paniek hardop zegt: "Nou, nou, he je dat ooit beleefd, nou he'k niks niemendal meer en ik bin al so zwalterig —" dan glijdt een geamuseerde lach over het gezicht van de meester en onderbreekt hij zijn preek even met de opmerking: "Zo kunnen wij veronderstellen, wat onze Alie op haar verjaardag zal vragen. "Dan vervolgt hij zijn preek.

De jongste dochter van Heinemiek en Jelle wordt zeven October geboren; een lief, fijn poppetje, waarvan niemand kan vermoeden, dat zij en haar man: dominee Toornvliet, later een soortgelijke taak zullen vervullen als eens haar Grootvader Pieter Vermeulen... Een taak vol moeite en dagelijkse strijd, miskenning en achterklap, maar tegelijk zo groot en telkens oplichtend door Gods daden, dat zij niet anders willen dan juist die weg gaan —

Maar opvallend is, dat hun leven zoveel gelijkenis vertoont met het leven van Pieter Vermeulen. Strijd en worstelling om het behoud van de medemens, de naaste op de levensweg.

Maar het blijft soms een wonderlijk leven op die Heide, het Velseroord, dat modern wil worden maar waar oude begrippen van primitieve aard nog kunnen voorkomen. Men wil graag christen zijn, maar iets onnatuurlijks kan hun oude angsten weer bovenroepen — dan is het altijd weer de meester en de juffrouw, die hulp moeten bieden en bij wie men zich veilig ziet.

Op een middag breekt een paniek los, die de mensen een hulveringwekkende angst aanjaagt en doet rennen naar het huis van de meester, die juist thuis is. De kamers zijn overvol van vrouwen met wijddopen ogen en mannen die geen woord kunnen uitbrengen maar heftiger dan ooit pruimen tot hun kaken aan klappertanden doen denken.

"Wat hebben... we altijd gezegd!" roepen de vrouwen, "die vliegende Hollander! D'r zit een kwaaije geest in, een monster van 't knaaf is erin gekrope — die daar het 't gezien dat een monster erin kroop en vort ging die rijk!"

De meester snapt er niets van. "Wat is er toch aan de hand? Welk monster is nu weer op de Heide komen wonen?"

"O meester, 't zal toch niet waar zijn?" krijden de vrouwen, "ik gaan vort as 't zich hier vertoont! Ik hou 't niet meer!"

De juffrouw tracht ook te kalmeren, maar het is niet eens mogelijk te vragen of de bezoekers koffie willen. "Heppu 't niet gehoord? Heppu 't niet gezien? Staant we gewoon bij de deur, we zien niks en we doen niks en dat ding doet niks en inenen gaat dat ding rijk — zomaar rijk — en d'r zat geeneens een conducteur in! En..."

"Jonge, jonge," kan de meester er even tussen komen, "nu heb ik jullie vroeger op school geleerd, dat we wel allen tegelijk kunnen zingen, maar niet tegelijk praten."

"Maaster het gelijk." De vrouwen knikken elkaar heftig toe: "Laat mijn 't vertelle of nee, vertel jij 't maar want ik ben op van de zenuwe van dat ding —"

"Nou meester weet ik woon tegenover de halte van de stoomtram en dat ding staat helegaar rustig te staan, geen mens derin of daarop en geen mens, die derin zal gaan. Zien ik inene met me eige oge, dat die tram gaat rijk, hij gaat rijk! Schommelt tussen de rails en hier zij — en zij zien dat ook en gille natuurlijk, maar ik denk: Dora denk ik Dora, hou je kalleem, maar wie ken kalleem blijve astle ziet dat die tram met ze eige uit rijk gaat? En nou zegge ze, datie met ze eige voor ze plezier naar Haarlem is geresje en daar tegen een ander is opgebotst en toen mostie wel ophoue met z'n geintjes en istie kwaaije geest deruit geklomme en nou staat die tram gans allienig daar — mijn niet gezien, dat ik ooit in de tram meer zal stappe — nou en ik wiet zo bang he? En allemaal wiere we bang en nou durf ik niet meer naar me

huis omrede de duivel wel in me huis kan zitte, wie weet waardie heen is gevloge!"

"Net as met die boot," valt een ander in, "die vliegende Hollander! Meester, ik gaan niet meer naar huis, ik gaan niet! Dat met die ponten is ook al werk van de duivel geweest!"

"Nou," zegt de meester kalm, als alle reportages zijn verhandeld, "ik ken maar een middel om de duivel goed nijdig te maken zodat hij op de vlucht slaat en zich voorneemt nooit ofte nimmer hier terug te komen en dat middel is: een pittig kop koffie; ik geloof dat mijn vrouw en mijn dochter al trachten hiervoor te zorgen. Kom, kom, jullie halen meteen overal de duivel bij, dat is veel te veel eer voor hem! Maak je niet bang voor niets!"

"Niks? Meester had 't moete zien!"

De meester tracht de zenuwentoe-standen te kalmeren, wat eindelijk lukt.

"Kijk eens, mensen, als er iets gebeurt wat vreemd lijkt, omdat we het niet gewend zijn, is de eerste gedachte van jullie: dat is natuurlijk de duivel — maar laat ik jullie zeggen, dat de duivel niet zoveel in te brengen heeft, hoor! We weten allemaal, dat we proberen kinderen van God te zijn en als je dat bent, kan de duivel je nooit te pakken nemen — hij wil je wel eens plagen, maar daar lachen we om. Wat die tram betreft..."

"Nou, 't was wel een raar gezicht!" komt eindelijk een van de mannen los.

De meester lacht nu voluit. "Laten we eens goed onthouden, dat we alles kunnen trachten te verklaren: als we begrijpen hoe het komt, dan zijn we niet bang meer. Hoe kan een tram plotseling gaan rijden? De duivel kan toch niet zomaar zeggen: kom, ik ga een ritje maken van Beverwijk over Velsen naar Haarlem? Kom nou! Nee, die tram heeft een rem, die niet deugde of iets dergelijks — ik weet van techniek niet zoveel af, maar hier zijn mannen die wel verstand hebben van trams, we nu: hoe gaat een tram rijden? Ik geloof, dat een tram eerder uit zichzelf gaat rijden, dan wanneer er een bestuurder op staat, is het niet zo?"

De mannen dringen naar voren om enthousiast uit te leggen, wat een tram is en hoe die tussen de rails blijft — uiteindelijk komen ze tot een conclusie die uitmaakt, hoe een tram een plezierrit kan gaan maken, terwijl hij op de plaats rust had.

Met bedaarde zenuwen en nog wat giechelend gelach trekken ze later naar hun woningen terug.

De meester laat de deur in het slot vallen; in de kamers zijn z'n vrouw en Gre met hun trouwe hulp: juffrouw Piet bezig alles in orde te brengen. Ze schieten allen in een schaterende lachbui.

Nee, de Heide heeft hen nog nooit verveeld.

39

Als de meester in de vroege ochtend van de vierde Februari

negentien-honderd-acht aan de ontbijttafel zit, is zijn geest vol herinneringen aan het verleden. Het is vandaag op de Heide, op de school, in het meestershuis feest. De meester is veertig jaar aan de school werkzaam geweest. Twee jaar geleden had men het jubileum van de school moeten vieren, maar men heeft dit niet gewild, omdat het feest van de meester belangrijker werd gevonden.

"Ik wilde wel, dat het achter de rug was," zegt de meester, "een mens kan het beste gewoon aan het werk zijn."

Zijn vrouw ziet naar buiten, waar de dorre winter over het landschap hangt, dan zegt ze glimlachend: "Je hebt gelijk."

"De toespraken, waarmee ik bedolven moet worden — het is zuiver mensvergoding," gaat de meester door met murmureren.

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 ST. CATHARINES, ONT. L2R 4L3
 (416) 882-8311

NOTES OF THANKS

MEYERING: We like to take this opportunity to thank our children, relatives and friends for making our 25th Wedding Anniversary such a happy occasion, for the many cards, flowers and gifts. And above all we thank God for all the blessings and pray for guidance in the years to come. Henk and Hendrika.
 43 McKellar, Strathroy, Ont.

BIRTHS

BAARDA: Our heavenly Father, who creates all life, has blessed us with the birth of another beautiful child. Dan and Valerie (nee Coulter) were overjoyed at the birth of a healthy son, **MANLEY FORREST**, weighing 9 lbs. 2 oz., on October 15, 1979. He is welcomed by his excited sisters, Barbie and Belinda, and is the 4th grandchild for Mr. and Mrs. Wilbert Coulter of Grimsby and the 30th grandchild for Mr. and Mrs. George Baarda of Wellandport.
 120 East Ave., Beamsville, Ont. L0R 1B0.

BENJAMINS: We, Nick and Diana, thank the Lord for the safe arrival of our first child, a daughter, **LISA NICOLE**, born September 22, 1979. First grandchild for Mr. and Mrs. T. Bandstra of Smithers, B.C. and twenty-first grandchild for Mr. and Mrs. A. Benjamins of Embro, Ont. General Delivery, Beachville, Ont. N0J 1A0.

BOT: With great joy we thank the Lord for our 3rd child **STEPHEN ANDREW**, born on September 30, 1979. Sharing in this joy, for their brother, are Elicia and Kevin. Another grandchild for Mr. and Mrs. B.H. Bot and Mr. and Mrs. J. Smids, both of Sarnia, Rudy and Rita Bot.
 66 Faldy Crt., Apt. 502, Ajax, Ont.

BRUNSVELD: With joy and thankfulness to God, the giver of life, we, Bill and Rhea, proudly announce the birth of our first child, a son, **KEVIN ANTHONY**, born October 13, 1979. First grandchild for both Mr. and Mrs. A. Brunsveld of Cambridge and Mr. and Mrs. F. Slotman of Smithville, Ont.
 1103 — 1249 North Shore Blvd., Burlington L7S 1C4.

CAMPBELL: On Sunday, October 14, 1979 the Lord blessed us with our first-born, a little son, whom we have named **JOEL DONALD**. Thankful parents are Don and Fenny Campbell (nee Wilpstra). First grandchild for Mr. and Mrs. Harry Wilpstra, Wyoming, Ont. Third grandchild for Mr. and Mrs. Lloyd Campbell, Sarnia, Ont. Box 1062, Exeter, Ont.

HOGVEEN: Rick and Lenore Hogeveen (nee Strobosier) of Jarvis thank God for the safe arrival of **SCOTT COLIN**, 9 lbs., 4 oz. on Tuesday, October 23, 1979 at Norfolk General Hospital, Simcoe.

BIRTHS

HESSELS: With thanks to God, the giver of life, we would like to announce the safe but early arrival of our first-born, **GREGORY PETER**, on October 15, 1979. Both mother and son are doing well. He's the first grandchild for Mr. and Mrs. J. Gogema of Ottawa and arrived on their 25th Wedding Anniversary. He is the second grandchild for Mr. and Mrs. P. Hessels of Dunnville. Proud parents are John and Ellen Hessels.
 53 Lotta Ave., Nepean, Ont. K2G 2B4.

LISE: We give praise to God for entrusting to our care our fifth child, **PETER ANTHONY**, born on October 1, 1979. Sharing our joy are Ana, John, Henry, and Jennifer. The 12th grandchild for Mr. and Mrs. Arthur Davies of Holland, Michigan, and the 35th grandchild for Mrs. Jantje Lise of Brampton, Ontario. Rejoice with us! Jim and Jane Lise.
 R.R. #1, Caledonia, Ontario N0A 1A0.

SCHIPPER: With gratitude to God the giver of all life, we announce with great joy the birth of our first child, a son, **RYAN LAWRENCE** (7 lbs. 4 oz.). Born on Saturday October 13, 1979. Proud and happy parents Larry and Hazel Schipper (nee Hogeveer).
 2 Ferguson Ave., Rosebank, P.E.I.

SCHMIDT: With thanksgiving to the Lord, Bert and Corry announce the arrival of **KAREN LORRAINE**, born October 25, 1979. A sister for Julie and Mark.
 Site 272, Box 25, R.R. #2, Sherwood Park, Alta. T8A 3K2.

VAN KESTEREN: With thankfulness to God, we, Charlie and Colleen, happily announce the birth of our son **DANIEL CHARLES** on Thanksgiving Day, October 8, 1979. Danny is the first grandchild for Mr. and Mrs. A. Verburg of Chatham, and the twenty-second grandchild for Mr. and Mrs. R. Van Kesteren of Chatham.
 R.R. #7, Chatham, Ont. N7M 5J7.

VANTOL: Simon and Helen van Tol Jr. (nee Dykema) are thankful to God for the precious gift of their first child, a son **MICHAEL ANTHONY**, born October 1, 1979. First grandchild for Mr. and Mrs. Simon Dykema of Beamsville, Ont. Fourth grandchild for Mr. and Mrs. Simon van Tol Sr. of Fruitland, Ont. Great-grandchild for Mrs. E. Dykema of Groningen, The Netherlands and for Mr. J. van der Kraats of Boskoop, The Netherlands.
 8 Brandow Crt., Apt. 6, Stoney Creek, Ont. L8G 1V3.

VELD: With praise and thanksgiving to God, the creator of life, Henry and Margaret wish to announce the birth of a precious baby daughter whom we named **CAROLYN MARGARET**. She was born on October 24, 1979, and weighed 9 lbs., 1/2 oz. She is a little sister of David. She is the 10th grandchild for Mr. and Mrs. Klaas Veld, Fonthill, and the 10th grandchild for Mr. and Mrs. Luke Moesker, Wellandport.
 26 Hurricane Rd., Box 905, Fonthill, Ont. L0S 1E0.

VIS: Gordon and Christine (nee Burghgraef) have been blessed by the Lord with the safe arrival of their son, **KLAAS JAN**, 8 lbs. 15 oz. on Sunday, October 14, 1979. Proud grandparents are Mr. and Mrs. F. Burghgraef of Dundas and Mr. and Mrs. C. Vis of Wainfleet.
 46 Oak St., Port Colborne, Ont. L3K 4S6.

BIRTHS

ZEKVELD: O sing to the Lord a new song for he has done marvelous things. With praise and thanksgiving to God, Jacob and Ada Zekveld joyfully announce the birth of their daughter **KAREN NANCY**, on Sunday, October 21, 1979. A sister for Tunny, Henry, Harry, Dianna, John and Richard. Happy grandparents are Mr. and Mrs. Henry Hengeveld of R.R. 3, Woodville and Mrs. N. Zekveld of Shalom Manor, Grimsby.
 R.R. 2, Mt. Elgin, Ont. N0J 1N0.

ANNIVERSARIES

On November 12, 1979, the Lord willing, we will celebrate the 25th Wedding Anniversary of our parents.

ARI and LOLA DE LEEUW
 (nee Dam)

We thank God for the years he has given them together and pray that he will continue to bless them.

With love, their children and grandchildren:
 Diana & Jim; Kimberly, Kristy Pete & Sue (eng.)
 Linda & Kevin (eng.); Shaun Edward
 Jennifer Edward
 Open House to be held November 12 at the Chr. Ref. Church in York, Ont. from 8-10 p.m.
 R.R. #1, Caledonia, Ont. N0A 1A0.

1929 1979
De Wyk Clinton
 With praise and thanksgiving to the Lord, we commemorated on October 26, 1979, the 50th Wedding Anniversary of our dear parents:
KOOB and JANTJE DROST
 (nee Bergman)

Their thankful children:
 Stien de Weerd — Clinton, Ont.
 Jenny & Clarence Haalstra — Port Hope, Ont.
 Henry & Plea Drost — Clinton, Ont.
 Roely & Bert Donkersgoed — Moorefield, Ont.
 Stef & Ron Scheithaas — London, Ont.
 Jane & Ted Bruinsma — Montreal, Quebec.
 Diane & Cecil Bruinsma — Goderich, Ont.
 Henny & Marl van Laren — Toronto, Ont.
 Coby & Bill Slotegraaf — Lucknow, Ont.
 35 grandchildren
 2 great-grandchildren
 "Yes, I will bless the Lord and not forget the glorious things he does for me" (Psalm 103).
 Home address: P.O. Box 1341, Clinton, Ont. N0M 1L0.

1954 1979
 Toronto Belleville
Proverbs 3: 6 "In all thy ways acknowledge him, and he will direct thy paths."
 We are very happy and thankful to the Lord for the privilege of celebrating, D.V., the 25th Anniversary of our parents.

NICK and FRANDYKSTRA
 (nee Burman)
 on November 20, 1979.
 We have been richly blessed as a family and we pray that the Lord will continue to show his loving kindness throughout the days that Mom and Dad yet share together.
 Their thankful children:
 Alice — Belleville.
 Chuck — London.
 Richard — Belleville.
 Open house will be held November 18, 1979, from 2:00 to 5:00 p.m. in our home at:
 R.R. #2, Belleville, Ontario.

ANNIVERSARIES

1954 1979
 Jarvis Waterford
 On November 6, the Lord willing, we hope to celebrate with our parents.

ANDY and DINIE HOGVEEN
 (nee Penninga)
 Their 25th Wedding Anniversary.
 "Commit your way to the Lord; trust in him, and he will act" (Psalm 37:5), was their wedding text. We pray that the Lord will continue to guide them and keep them in his care for each other and for us, in the years to come.
 Their children:
 Jerry Hogeveen & Fran (eng.) — Sardis, B.C.
 Henry & Sharon Hogeveen; Josh — Hagersville, Ont.
 Rick & Lenore Hogeveen; Scott — Jarvis, Ont.
 Roger Jimmy Michael
 Home address: R.R. #4, Simcoe, Ont. V3Y 4K3.

1939 1979
 On Thursday, November 15, 1979, the Lord willing, we hope to celebrate with our parents and grandparents.

GEERT and GE LUNSHOF
 their 40th Wedding Anniversary.
 Their thankful children and grandchildren:
 Margaret & Sam Buma; Glenda, Kim DeJong, Ed, Sam, Kim — Hamilton.
 Albert & Jane Lunshof; Gina, Angela, George, Linda — Chatsworth, Ont.
 Ruth & Martin Vuyk; Les, Yvonne, David, Dean — Hamilton, Ont.
 Mary & Peter Vyn; Jamie, Debbie, Carol-Anne, Teresa — Ancaster, Ont.
 Henry & Judy Lunshof; Ben, Chris, Tammy — Hamilton, Ont.
 Ina & Siebert VanHouten; Chris, Michael — Hamilton, Ont.
 George & Ann Lunshof — Stoney Creek, Ont.
 Open house on Saturday, November 17, 1979 at the Alberton Church Hall, Alberton Rd. North, Alberton, Ont. from 8:00 p.m. to 11:00 p.m.
 R.R. #1, Jerseyville, Ont. L0R 1R0.

Thankful to the Lord, we announce the 45th Wedding Anniversary of our dear parents and grandparents.

WILLEM and JOHANNA VAN DYK
 (nee Rensen)
 on November 21, 1979. We pray they may be spared for each other and their children for many years to come.
 Their grateful children:
 George & Gerdie; Bill, John, Jim, Joanne, Ingrid.
 Pete & Ebby; Pete, David, Stephen Bill & Barb; Kathleen, Jacqueline, Lisa.
 Ben & Rita; Vincent, Conrad Bob & Hilda; Christopher, Anita, Anton.
 Home address: 175 Hunter St. W. #507, Hamilton, Ont. L8P 1R4.

"This is our God, our God... he will be our guide forever" (Psalm 48:14).
 And so he has been faithfully to our parents.
REV. and MRS. A. VANDER ENDE
 for 25 years. Alleluia!
 Tony — Fredericton, N.B.
 Jack & Cheryl — Grand Rapids, Mich.
 Anja & Gerry — Keswick, N.B.
 Hank & Janet (eng.) — Windsor, Ont.
 John — Strathroy, Ont.
 Jim — Strathroy, Ont.
 November 10, 1979.
 426 Westmount St., Strathroy, Ont.

ANNIVERSARIES

1939 1979
 Geseen, Anita,
 Limburg, Manitoba

November 16
 1 Peter 5:7 "Cast all your cares on him, for he careth about you."
 With thanks and praise to God we hope to celebrate, D.V., the 40th Anniversary of our parents and grandparents.

ROELOF and JOHANNA SMID
 (nee Bombhoff)
 We pray that God will continue to bless you with many more years together.
 With love from your children and grandchildren:
 Frances & Henry Kunkel, Colleen, Randy, Erica — Dugald, Man.
 Audrey & Dolf Vaags, Lori, Anthony, Roger, Louise, Glenn — Dugald, Man.
 Harm & Jackie Smid, Bradley, Jeremy — Calgary, Alta.
 Rita & John Krutzenga, Joanne, Curtis — Winnipeg, Man.
 Margaret & Paul Blason; Amber — Calgary, Alta.
 Lorie & Kerry Rohloff; Cheri, Ryan — Winnipeg, Man.
 Home address: General Delivery, Anita, Man. R0E 6A0.

On November 20, 1979 with joy and thanksgiving to God we celebrate the 50th Anniversary of our parents, grandparents and great-grandparents.

ADRIAN P. and TRUDY
 (GERTRUDE-TRUIS; VAN VLIET
 (nee van Duren)
 We pray that God will continue to bless them both with many more years.
 With love their children:
 Piet & Ann van Vliet — Regina, Sask.
 Sepkje & Bill Nymeyer — Kamloops, B.C.
 Louise & Guenter Bormann — Winnipeg, Man.
 Adrian van Vliet — Victoria, B.C.
 Margot van Vliet — Abbotsford, B.C.
 Trudy & Bernie vander Ziel — Regina, Sask.
 Beatrix & Martin Ploegman — Vernon, B.C.
 Irene & John Stronks — Calgary, Alta.
 Margriet & Wied van Camp — North Delta, B.C.
 John & Ann van Vliet — Calgary, Alta.
 25 grandchildren
 2 great-grandchildren
 Home address: 217 - 14834 North Bluff Rd., White Rock, B.C. V4B 3E3.

1954 1979
 Bowmanville Rexdale
 November 6
 "... For I must stay at your house today."
 With joy and gratitude to the Lord we hope to celebrate with our parents.

SYBREN RYKEN and MAAIKE VENEMA (nee Toering)
 their 25th Wedding Anniversary.
 May the Lord continue to bless and keep them in the years to come.
 Our congratulations and love, Mom and Dad.
 Ryk
 Liesje & Tim
 Yolanda
 Allan
 grandchildren: Chantal, Ricky
 Open house at home on November 3, 1979 from 2 p.m. till 5 p.m.
 Home address: 4 Ballater Court, Rexdale, Ontario M9V 3P3.

Classified Advertising

OBITUARIES

"Cast all your care upon him; for he careth for you" (1 Pet. 5:7). May this sure knowledge sustain our dear sister Ann Algera nee DeJong in the passing unto glory of her beloved husband,

PIETERALGERA

Raymond & Sylvia DeJong (nee Algera) — Summerland, B.C.
John & Alice DeJong (nee De Groot) — Edmonton, Alta.
Hank & Corrie DeJong (nee Haagsma) — Burlington, Ont.
4 sisters and 1 brother in Holland nephews and nieces.
Funeral services were held on Wednesday, October 24, 1979 in the Chr. Ref. Church of Strathroy — East, Rev. J.D. Tangelder officiated.

"As a heart longs for flowing streams, so longs my soul for thee, O God. My soul thirsts for God, for the living God. When shall I come and behold the face of God? My tears have been my food day and night, while men say to me continually, 'Where is your God?' " (Psalms 42: 1-3).

Our eternal Father in heaven, in his infinite wisdom, saw fit to take to himself on October 21, 1979,

PIETERALGERA

one of his dear children.
The beloved husband of Ann Algera (nee DeJong), Strathroy, Ont.

Dear father of:
John & Ann Algera — Chatham, Ont.

Andy & Patricia Algera — Welland, Ont.

Ray & Shirley Boven — Hamilton, Ont.

John & Shiela Klyn-Hesselink — Kincardine, Ont.

Brian & Christine Bourne — Seaford, Ont.

and loving grandfather to 13 grandchildren, who will sadly miss him.
Jesus said, "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die" (John 11: 25-26).

Out of my bondage, sorrow, and night; Jesus I come to thee.

PIETERALGERA

In his 61st year.
Beloved husband of Annie Algera-De Jong.

His sisters and brothers-in-law:
Mrs. Styntje Schoeller-Algera — Strathroy, Ont.

Doelje (Algera) & Douwe Hibma — London, Ont.

Siebrigje (Algera) & Tjibbe Brommer — Nederland

Sietske (Algera) & Renze DeJong — Summerland, B.C.

"One thing have I asked of the Lord, that I will seek after; that I may dwell in the house of the Lord to behold the beauty of the Lord" (Psalm 27: 4).

On October 22, 1979, the Lord called home his faithful child,

LEUNIS DEKKER

at the age of 62. Predeceased by his wife Hendrika Dekker-Berentschot. We thank God that our father was a living testimony for us all from day to day.

Sadly missed by:
Mary & Henk Westenberg; Lori, Eric — Dundas

Nettie & Leen Bokman — Sarnia

Pete & Coby Dekker; Paul & Alice — Sarnia

Louis Dekker Jr. — Sarnia
Home address: 1221 Haight Lane, Sarnia.

OBITUARIES

On October 14, 1979, after a short illness, the Lord called home his child:

JAN DE WEERD

at the age of 52.

Beloved son-in-law to:

Koob & Jantje Drost — Clinton, Ont.

Brother-in-law to:

Jenny & Clarence Haalstra — Port Hope, Ont.

Henry & Pies Drost — Clinton, Ont.

Roely & Bert Donkersgoed — Moorefield, Ont.

Stef & Ron Schelhaas — London, Ont.

Jane & Ted Bruinsma — Montreal, Quebec

Diane & Cecil Bruinsma — Goderich, Ont.

Henny & Mari Van Laren — Toronto, Ont.

Coby & Bill Slotegraaf — Lucknow, Ont.

Nieces and nephews.

Psalm 23.

Psalm 23: "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures, he leadeth me beside the still waters, he restoreth my soul; he leadeth me in the paths of righteousness for his name's sake...."

Suddenly on October 13, 1979, the Lord took home unto himself into eternal glory our dearly beloved husband, father, grandfather and great-grandfather

HANS DRAAISTRA

at the age of 74 years.

Dear husband of Maria Draaistra-Bosma.

He was pre-deceased by his son Wiebe in 1956

Mike & Evelyn Draaistra — Trenton, Ont.

Amy & Rinus Uitbeijer — Beamsville, Ont.

Geert & Hinke Draaistra — Grimsby, Ont.

Thomas & Grace Draaistra — Trenton, Ont.

Hinke & Melvin Lautenbach — St. Catharines, Ont.

Andy & Mary Draaistra — Brighton, Ont.

Nellie & Wayne Smit — Ameliasburg, Ont.

Helen & Herman Kempers — Bloomfield, Ont.

Sandra & Gary Kempenaar — Kingston, Ont.

Alice & Bob Pickell — Westbrook, Ont.

Mary & Barry McMurter — Oshawa, Ont.

and 42 grandchildren

1 great-grandchild.

118 Bay St., Apt. 4, Trenton, Ont.

On October 16, 1979, the Lord called home his servant,

GERARD TYMEN KASTEEL

at the age of 76 years.

Beloved husband of Christina Kasteel-van Asselt.

"For I am sure that neither death nor life... nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (Romans 8: 39).

We thank the Lord for what he gave to us in the life of him who departed as husband, father, grandfather and brother.

Evert & Elaine Kasteel; Caroline, Evert Jr., Kevin, Trevor — Yellowknife, N.W.T.

Gerrit & Betty Kasteel; Lynn, Gregory — New Westminster, B.C.

Chris & Augusta Kasteel; Cassandra, Kelly — Coquitlam, B.C.

Al & Tina Dumont; Tymen, Lawrence, Paul, Jeannine — Edmonton, Alta.

Evert Kasteel — Vaassen, Holland.

The funeral services were held Saturday, October 20, 1979, in the Second Chr. Ref. Church,

Edmonton, Alta.

OBITUARIES

On October 6, 1979, suddenly, the Lord took home our dear husband, father and grandfather,

ANDREW (ANNE) HUMMEL

in his 63rd year.

"Precious in the sight of the Lord is the death of his saints" (Psalm 116: 15).

Beloved husband of:

Rita (Hendrika) Hummel

Dear father and grandfather of:

Henry Hummel; Julie, Kelly, Richard

Angus & Rose Hummel; Peter

Ann & George Troyer; Cathy, Andrew

Albert & Francis Hummel; Jason, Kimberly

Herman & Corine Hummel; Wayne, JoAnne, Trevor, Daryll

John & Annette Hummel; Brian, Michael

Grace Hummel

Margaret & Jim Medd; Amanda, Melissa

Andrew & Joyce Hummel

Brenda & Bill Murphy; James

Janice Hummel

Funeral services were held on Friday, October 12, 1979, at 2 p.m.

from the Chr. Ref. Church in Clinton, Ont. Rev. Arie Van Den Berg officiating. Interment at Clinton Cemetery.

Home address: R.R. #1, Clinton, Ont.

Heden nam de Here uit onze kring weg

BERTUYTERLINDE

God heeft ons geen kalme reis beloofd, maar wel een behouden aankomst.

Zijn vrienden:

Bram & Siet van Herk

Jan & Annie Berkelaar

Dirk & Engeltje de Groot

Truro, N.S., 14 oktober, 1979.

Wie in de schoolplaats des Allerhoogsten is gezeten, vernacht in de schaduw des Almachtigen. Ik zeg tot de Here: mijn toevlucht en mijn vesting, mijn God, op wie ik vertrouw, (Psalm 91: 1 en 2)

Wij geven u kennis dat het de Here behaagd heeft op 18 oktober 1979 tot zich te nemen in zijn heerlijkheid onze geliefde vader,

JENNE VAN ZALEN

op de leeftijd van 74 jaar. Het leven was hem Christus en het sterven gewin.

Geliefde vader van:

John & Haitina Van Zalen — Westlock, Alta.

Arnold & Ann Van Zalen — Jordan Station, Alta.

Arie & Jane Hovestad — Fort Saskatchewan, Alta.

Cathie Van Zalen — Westlock, Alta.

De rouwdienst werd gehouden in Johnson's Funeral Home te Westlock op 23 oktober 1979, de teraardebestelling vond plaats op de algemene begraafplaats aldaar.

The Lord, at his appointed time, on Thursday, October 18, 1979, took home our dear grandfather,

JENNE VAN ZALEN

Psalm 23: 6: "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever."

Dear grandfather of:

Cathleen, Barbara, Annabell Van Zalen

Michael, Kim, John Van Zalen

Bill, Debbie, John, Patricia, Cathie Hovestad

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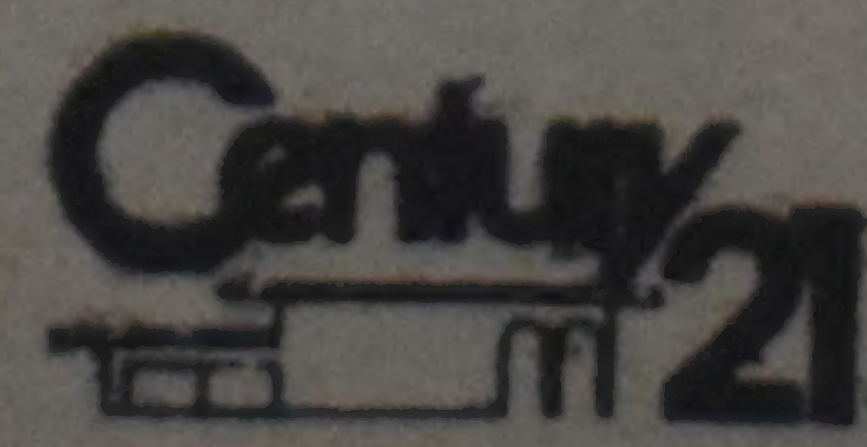
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Professional gentleman, in late-twenties, would like to meet outgoing, Christian lady who enjoys travel, music, etc. Please enclose a picture with your reply and send to: Box #4462, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Christian gentleman, 45, wants to hear of Christian lady in the mid-thirty age bracket. Please write to Box #4459, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

23 year old single girl seeking a sincere Christian, marriage partner. Please write: Box #4461, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

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Man wanted to share apartment in Toronto, beginning in December. Phone John at (416) 536-4235, or write to: 640 Bathurst St., Toronto, Ont. M5S 2R2.

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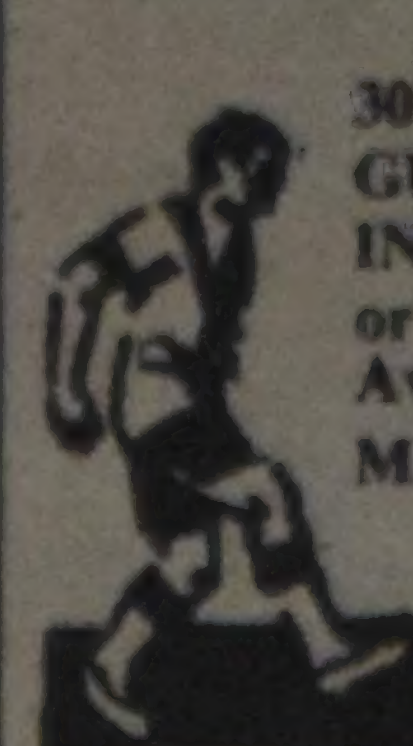
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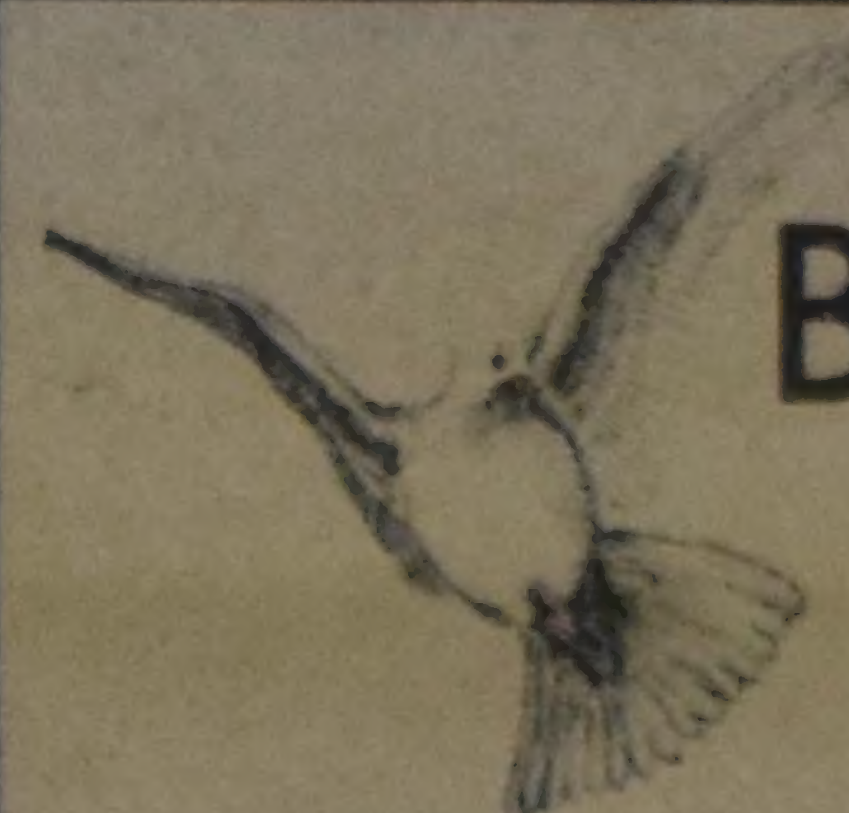
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The Association for
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which operates

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cordially invites you
to attend
the First Annual General
meeting
Thursday, November 15, 1979
at eight O'clock
the Lord willing

First Christian Reformed
Church
181 Charlton Avenue West
Hamilton, Ontario

Guest Speaker
DR. DONALD MONCRIEFF
Director
Salem Christian
Mental Health Association

LET'S PLAY CHESS
Editor: Pete Leyer

FIRST SERIES OF PROBLEMS IN NOVEMBER

#805 #806
Dr. K. Fabeland A.I. Lipshitz,
Dr. W. Massmann, Russia, 1955
Germany, 1943

2 3

5 5

3-mover 3 pts. 2-mover 2 pts.

1. Both positions this week look alike. The Kings, Black Bishop, the White Rook and Knight take up similar positions. The Black King has one flight square. The solution, tries and theme of each problem is quite different. I hope you will enjoy both of them.
2. Please give the key, threat and all variations for #805, and the key and threat, if any, for #806.
3. The deadline for the November problems will be given next week.

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Calendar of Events

Nov. 2 Neerlandia, Alta. CLAC Meeting with Ed VanderKloet.

Nov. 4-8 Gerald VandeZande will visit the following communities:
Lacombe, Alta., Nov. 4; Red Deer, Alta., Nov. 5; Calgary, Alta., Nov. 6-7; Lethbridge, Alta., Nov. 8.

Nov. 5, 6 Conference sponsored by the Canadian Council of CRC, Calgary, Alta. Keynote speaker, Rev. H. Van Andel.

Nov. 9 Gospel Music Concert featuring **The Chrystalaires and The Singing Edwards** in the Burlington Chr. Ref. Church, Burlington, Ont., at 8:00 p.m.

Nov. 10 Lakewood Chr. Conference Grounds (Forest, Ont.) annual membership meeting, in the Samia Chr. Ref. Church at 2:00 p.m., banquet at 6:00 p.m.

Nov. 15 The Association for Substitute Family Living which operates Homestead, cordially invites all to attend the First Annual General Meeting at 8:00 p.m. in the First Chr. Ref. Church, 181 Charlton Ave. W., Hamilton. Speaker: Dr. D. Moncrieff of Salem.

Nov. 17 Interchurch Committee on the North sponsors workshop on Native land claims, Knox United Church, Edmonton, Alta., at 9:30 a.m.

Nov. 17 **"Fall Harvest Bazaar"** at the Kiwanis Community Centre, Riverside Drive, Stratford. All proceeds for the Stratford and District Christian School. 11:00 a.m. till 8:00 p.m.

Nov. 17 The Ontario Christian College Association will hold its annual meeting at 1:00 p.m. in the Calvin Christian Elementary School auditorium, 547 West 5th St., Hamilton.

Nov. 24 "Art and Craft Show" in the Toronto Dist. Chr. High School in Woodbridge, Ont.

Nov. 20-21 Lakewood Chr. Conference Grounds "Ladies Retreat" at Lambton Centre (close to Samia), from Tues. 10:00 a.m. till Wed. 2:00 p.m.

Nov. 24 Rehoboth, Christian Association for the mentally handicapped, annual meeting in Red Deer, Alta., at the Chr. Ref. Church. The meeting starts at 11 a.m.

Nov. 29-30 Annual Convention of the Christian Farmers Federation beginning at noon on Friday at St. James United Church, Edmonton, Alta. Banquet Friday evening at the E.C.H.S. 14304 - 109 Ave. Banquet speaker, Ruben Nelson.

Nov. 30 Open house: CLAC, C.J.L. and CFF will hold open house at their respective offices at the King's College, Edmonton, Alta., from 5-10 p.m.

Nov. 29-30 Christian Farmers Federation Convention in Edmonton. **Opferingen fan it Fryske toniel stik "Der't De Dyk It Lan Omklammet";** Oct. 19: **Woodbridge**, Toronto Chr. High at 8:00.; Oct. 27: **Vineland Public School** at 7:30 p.m.; Nov. 1: **Chatham**, Kent Secondary School at 8:00 p.m.; Nov. 3: **Jarvis** Chr. School at 7:30 p.m.; Nov. 9: **Bloomfield**, Pine Crest School, Nov. 10: **Bowmanville**, Knox Chr. School; Nov. 14: **Strathroy**, Colborne Public School.

Reformation Day Rallies: Nov. 2: Maranatha Chr. Ref. Church, **Bowmanville**, at 8:00 p.m.

Felke Asma 1979 Concert Tour: Nov. 3: **Hamilton**, Christ Church Cathedral; Nov. 9: **Ottawa**, St. Matthew Anglican Church; Nov. 10: **Halifax**, All Saints Anglican Church; Nov. 12: **London**, St. Michaels Church, with St. Thomas Male Choir, J. Dykstra, Director; Nov. 14: **St. Catharines**, Trinity Chr. Ref. Church, with "Collegium Musicum," Gerzinus E. Hoekstra, Director; Nov. 17: **Toronto**, St. Paul's Anglican Church; (See local advertising for time of concert. Other concerts will be announced at a later date).

The Freisian play from Nov. 1 in Chatham will be in the Public School on McNaughten Ave. E. instead of Kent Secondary School.

NEXT ISSUE

| Dated | Mailed | Deadline for classified ads | Deadline for all other advertising |
|---------------|---------------|-----------------------------|------------------------------------|
| Fri., Nov. 9 | Wed., Nov. 7 | Mon., Nov. 5-10 a.m. | Fri., Nov. 2-10 a.m. |
| Fri., Nov. 16 | Wed., Nov. 14 | Mon., Nov. 12-10 a.m. | Fri., Nov. 9-10 a.m. |
| Fri., Nov. 23 | Wed., Nov. 21 | Mon., Nov. 19-10 a.m. | Fri., Nov. 16-10 a.m. |

Books

The translation of the Callenbach tradition

When Bos and Keuning expanded its publishing enterprise from the Netherlands to Hamilton, Ontario in the early 1950s to corner the Dutch-reading market in Canada, their business acumen pointed them in the right direction. They were correct in realizing that content in most of their Dutch-language books was material that would sell anywhere. But they did not give enough consideration to the fact that Canada is an English-speaking country and that publishing here must tune in with the language of the land to stay profitable. Mr. Keuning, the company's representative, returned to the old country shortly afterward, having sold the business at a loss. *Calvinist Contact*, an incidental addition to the business, is virtually the only publishing remnant of the Bos and Keuning publishing jaunt into North America.

In the U.S.A. the story was a little different. Today's well-known religious publishers: Baker, Cook, Eerdmans and Zondervan, began with translations of Dutch theological books, mostly of Reformed origin but of general appeal. Although these firms have spread wings into other areas of publishing, today you will still find translated versions of recently published Dutch books in their catalogues of new books. Content with universal appeal does not need to be limited by language barriers or national borders.

This basic truth of publishing brought George R. Callenbach to Ontario last month, and close on his heels the noted author/illustrator W.G. Vandehulst Jr. Paideia Press in St. Catharines had bought English language rights to most of the Callenbach books and Callenbach's visit was in connection with the sale.

What is the nature of Callenbach's books? There are four categories, says Mr. Callenbach: children's books, Sunday booklets and novels; theology books, both popular and scientific (scholarly); adult novels, somewhat different from the North American type; and educational books relating to medicine, psychology, and mental retardation.

Although children's books do not necessarily preach Christ in evangelical terms, their content must relate to Scripture in specific

ways: in specific family customs, or generally, in christian life-styles of the characters. Books must, in one way or another, exhibit respect for God, his children and his creation.

Theological books must be biblically sound, whether they are geared to the layman or the theologian. But Callenbach cannot publish just any theological work or novel, for that matter. The publishing lines are fairly clearly drawn in the old country. Authors, and the Dutch audience generally, have developed opinions of what a particular publisher may print. Most professors and students at the Free University and the Universities of Leiden and Groningen, for example, will first approach Kok in Kampen or Zomer and Keuning before they look elsewhere, perhaps to Callenbach, to have their theological manuscripts published. But then, other professors will deal only with Callenbach and direct their

students to the same publisher. Tradition is strong and any noticeable deviation from a certain pattern of publishing can be detrimental to the well-being of the publisher.

Novels, like children's books, must express Scripture-related values integral to the story, not in the manner of a sermonette tacked on at the end. They must be honest literature not suspect for literary corruption or forced content; but literature of which critic reviewer Jacquie Hunt of the *Ottawa Citizen* could write that its "characters have vitality, depth, and great humanity," as she did on the *Journey through the Night* books. Readers of Callenbach's books expect such standards and such literary honesty.

Sound biblical views must also be evident in scientific manuscripts that are accepted by Callenbach. Standards have to be kept and the company image, that audience watchdog, constantly

maintained.

Cornelis Carel Callenbach, the original Callenbach and the great-grandfather of the present director George F., was minister in the Nijkerk Hervormde Kerk (church) in 1854 when, George Frans, the eldest of his sixteen children bought a small bookstore and print shop and began publishing his father's sermons. Over the years Sunday school booklets became part of the publishing program. They were so widely accepted that in 1903 248,000 of them, 160 pages each and hardbound, were sold in Holland.

In 1902, with the first release of the Vandehulst books, the company expanded into fiction literature, children's books and adult novels. Company aims and standards have been carefully maintained each time new lines of literature were introduced, but always within the same tradition.

Callenbach may not be the

largest publisher in Holland, but it is certainly an influential one. Theologically, it finds itself in the Hervormde slot were it began. But it has remained more conservative in its outlook than some of the other Reformed Dutch publishers.

Callenbach explained that he in could in no way examine every one of the 140 manuscripts, that are published by his company in any one year. There are editorial assistants for that. But he is pleased that he can be part of an organization that meets the reading needs of so many christian readers both at home and abroad: in Germany, Sweden, Indonesia, South Africa, and now in the entire English-speaking world.

Paideia Press shares the same feeling. The Canadian publisher has already sold over 100,000 booklets by W.G. Vandehulst, just one of Callenbach's many well-known authors, in the past year and a half.

Harry A. de Vries

Politics

An introduction to the Canadian way

Approaches to Canadian Politics edited by John H. Redekop; published by Prentice-Hall of Canada, Ltd., Scarborough, Ontario, 1978; paperback, 377 pages; price \$9.95. Reviewed by A. A. den Otter, St. John's Newfoundland.

My first impulse upon receiving *Approaches to Canadian Politics* was to reject it as unsuitable for *Calvinist Contact* readers. The book is a collection of sixteen essays, written by fifteen authors, each of who proposes and then defends a particular approach to Canadian politics. One writer, for example, examines the impact of geography on politics, while another studies the influence of elites. Such collections are usually poorly planned and badly integrated. Supposedly written to enlighten university students, the material generally is too narrow in scope and too difficult to be of use to anyone but the authors themselves.

Fortunately, *Approaches* is an exception. Its articles were written especially for this volume and its authors were aware of their colleagues' work. The result is a number of useful introductions to

various aspects of politics in Canada. There are chapters discussing the influence on politics of foreign affairs, continentalism, political institutions as well as leadership, interest groups and political parties. There is even an informative and unusually clearly-written Marxist analysis of Canadian society.

For those concerned with the role of the Christian in politics, three of the chapters warrant special mention. Although they do not address themselves directly to this problem, they do comment on several concepts central to the debate on this issue. For example, William Christian's "Ideology and Canadian Politics" carefully outlines the conservative and liberal traditions in Canadian history and then shows how our modern political parties are rooted in these concepts. Contrary to popular opinion, Christian correctly concludes that even the modern prime ministers fit into these traditions and have specific and identifiable ideological commitments.

In a similar vein, Kenneth McNaught's "History and the Perception of Politics" argues that

we can understand present day political problems only if we are sensitive to their historical backgrounds. Ignorance of the past often leads to ahistorical positions. For instance, those who favour a system of proportional representation for Canada on the model of several European countries forget that Canadians have given collective identities to their constituencies. A suggestion for radical change, therefore, moves against the grain of nearly two hundred years of history. In another example, McNaught reminds his readers that the British North America Act is at best only a small part of Canada's constitution, which is, in fact, largely unwritten. Consequently, when such a notable political scientist as Pierre Elliott Trudeau demands the repatriation (look up this word in your dictionary) of the constitution, he is talking nonsense.

Another important article is David R. Cameron's "Dualism and the Concept of National Unity." Cameron distinguishes between two types of dualism. The first, defended by former Prime Minister Trudeau, claims that Canada's dualism must be seen from a

sociological perspective, that is, that there are French and English-speaking Canadians all across the continent. The past government's bilingualism campaign is based on this presumption. The other approach is institutional dualism. Held by Premier Levesque, it teaches that a minority culture can survive only if it controls such institutions as the schools, the government and the work place. According to this belief the Quebecois must manage completely all institutions within their province; French-Canadian nationalism can survive only within a French-Canadian state.

Approaches to Canadian Politics is useful only as an introduction to various influences on Canadian politics. Like so many of its kind, *Approaches* assumes that the student can discover some kind of truth if confronted by a variety of informed opinions. This, of course, is folly. When fifteen authors argue that their approach is the best, confusion is the only possible result. Although several writers claim comprehensive status for their viewpoint, do not expect to find in this book the approach to Canadian politics.

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